









## ERRATA.

Introductory Page XIV, line 13, for "unstabily" read "instability."

Page XXII, line 5, for "Thaglibians" read "Taghlicians"

Page 3, line 20, for "parted" read "departed."

9 " 7, for "or" read "and"

, 15 " 19, for "its" read "their."

, 16 " 21 and 22, read "of whom the stars are as if they were tied by strongly twisted rope to Mount Yazbul."

.. 26 " 12, omit the full-stop at the end.

, 29 " 19, insert "the" before "Yemam."

.. 40 " 21, omit "a" before "rough."

.. 50 " 27, after "me" insert a comma.

.. 51 " 6, for "keep" read "keeps."

.. 63 " 1, for "they" read "it."

.. 82 " 6, for "'Ab" read "'Abs."

.. 84 " 14, omit "comma" at end of line.

.. 103 " 29, for <sup>م</sup>ا<sup>د</sup>ا<sup>ء</sup> read <sup>م</sup>ا<sup>د</sup>ا<sup>ء</sup>

, 132 " 16, for "line 19" read "line 21."

.. 151 " 15, for "established" read "settled."

, 163 " 20, after "Dunmoe" insert in italics "the answer to the question."

157 " 12, for "prosis" read "prosis."

.. 223 " 7, after "mroad" insert "to capture."

223 " 8, omit the "a" before "oss."

.. 6 " 23, 12t\* for 12.

.. 7 " 23, 17t\* for 17.

.. 16 " 20, for <sup>م</sup>و<sup>ل</sup>و<sup>ل</sup> read <sup>م</sup>و<sup>ل</sup>و<sup>ل</sup>

.. 21 " 10, for <sup>م</sup>و<sup>ل</sup>و<sup>ل</sup> read <sup>م</sup>و<sup>ل</sup>و<sup>ل</sup>

.. 33 " 23, read semicolon at the end.





سَلْمَهُ and دَانَتْ for غَيْرَ مَصْرُفٍ <sup>1</sup> diphthote

م = دَل = مَرَّ

~ of infan , مَا خَوَّاهُ = مَا خَوَّاهُ .

دَعَاءُ pl of دَعَا .

Another reading دَعَا (pl of دَعَا) = claims or even consequence  
 فَمِنْ ذَلِكَ مَا دَعَا إِلَى الْبُحْبُوحِ

30 أَمْ عَلَيْنَا جَرَى الْأَمْرُ كَمَا فِي — .. لَمْ لَطِمْ أَحَدَكُمْ إِلَّا ع

Q are we responsible for the cure of Iy'il, much as it was said to 'Ism— 'It is your brother's  
 said to 'Ism to the king, and you must be responsible

'Ism was held responsible for the death of his brother J  
 criticised to pay revenge to the king

31 مَحَارَا نَسْتَرْجِعُونَ وَلَمْ نَرِ . حَجَّ لَيْمَ سَامَهُ وَلَا رَمْرَامَ

'Iy'il the , Banu Tairi, came seeking the recovery of  
 property, but rather a black camel than a white camel  
 led to them

حَاوَاهُ out of حَالُهُ the multiplicity

وَلَا رَمْرَامَ = white, and black = white spots

32 مَمْ حَلَوَاهُ رَاحٍ سَوَاءً . وَسَاحَ اِسْمَ عَلَاءِ دَعَاءُ

They (the Banu Tairi) did not make lawful the con-  
 of unlawful acts against Banu Rami in the story  
 about Nura while they uttered a curse against them.  
 as soon as hit on the who committed a crime against Banu Rami  
 as a result to the laws of their enemies

رَجَّحَ one of the subjects of Taghrib

رَجَّحَ for مَصْرُفٍ

رَجَّحَ to the price عَلَيْهِ

77 قَرَكُرْهُمْ مُلَجِّبِينَ وَأَبَوْا . . . بِنَهَابٍ يَصْمُ مِنْهَا الْحَدَاءُ

"They left them, (*Banī Taghlib*), cut to pieces, and returned with plunder, *while the great and loud shouting of the camel-drivers made the people deaf.*"

The booty was so great that many camels had to be employed to carry it.

هُمْ to حال pass. part. obj. of مُلَجِّبِينَ

Another reading مُلَجِّبِينَ = shouting.

نَهَابٍ adj. sent. to مِنْهَا الْحَدَاءُ

Another reading يَصْمُ in the pass. ; = by which the shouting of the camel-drivers is deafened ; i.e., in the roar of their triumph in victory over you the shouting of the camel-drivers was lost.

78 أَمْ عَلَيْنَا جَرَى حَيْفَةُ أَمْ مَا . . . جَمَعَتْ مِنْ مُكَارِبٍ غُبْرَاءُ

"Or are we responsible for the sin of Haneefah, or for what the earth has collected from warriors."

حَيْفَةُ a diptote عامية and تَانِيت for غير منصروف

مَا a relat. pron., in the nom. case, being subj. (عَيْدَةً) to the pred. عَلَيْنَا.

جَمَعَتْ relat. clause, (عَلَةً) to مَا the conj. pron. 8, obj., under.

مَا explanatory of عَلَيْنَا.

غُبْرَاءُ also = the year of famine.

Here the poet artfully instigates 'Amru-bin-Hind against Banī Taghlib, reminding him of the murder of his father Munzir III. by Shammar, so that 'Amru, one of Banī Haneefah, allies of Banī Taghlib. Shammar's mother being a Ghassānian, he assassinated Munzir for his having made war on the tribe of Ghassān.

79 أَمْ عَلَيْنَا جَرَى قَضَاعَةُ أَمْ لَيْسَ . . . عَلَيْنَا فِيمَا جَنُوا أَبْدَاءُ

"Or are we responsible for the crime of the tribe of Qudā'ah, or nay, we have no share in the sins they committed."

المُضَرَّبُونَ passive part., intensive, subj. to لَيْسَ ; so also قَيْس , &c.

لَيْسَ pred. after مَنَا .

These are chiefs of Taghlib, who were put to death by Munzir III, father of 'Amru-bin-Hind, for taking share in a rebellion.

75 أَمْ جُنَايَا بَنِي عَتِيقٍ قَدْ يَغْتَرُونَ . . . سَدَرْنَا مِنْ حِزْبِهِمْ بَرَاءً

"Or are we responsible for the crimes of Banī 'Ateeq, for we are quit of the parties of such ones as act treacherously."

We have nothing to do with treacherous people; hinting that the Taghlibs are treacherous.

جُنَايَا subj. (مَيْكَدُ) to the pred. (خَيْر) under.

يَغْتَرُونَ jussive, being شَرَط .

فَأَنَا &c., a sent. apodosis (جزاء) to مَن , introduced by ف .

لَا subj. after إِنْ , and بُرَاءً (pl. of بُرَى) pred.

Another reading فَأَنَا مِنْكُمْ إِنْ غَدَرْتُمْ لِبَرَاءٍ = Then verily we are quit of you, if you act treacherously.

بُرَاءً an infin. used as an adj., and as of common gender and number.

Or بُرَاءٌ syncopated form of بُرَاءٌ .

76 وَنُهَانُونَ مِنْ تَمِيمٍ بَائِدٌ — . . . هُمْ رِمَاحٌ صَدُورُهُنَّ الْقَضَاءُ

"And eighty warriors of the tribe of Tameem attacked you, while in their hands were spears, whose blades were fate."

Eighty men of the tribe of Tameem under 'Amru, one of the tribes of Sa'di-Manāt, attacked a party of Banī Qatan from Banī Taghlib, called Banī Razāh, inhabiting a place called Nitā' near Bahrain, and utterly destroyed them.

نُهَانُونَ in the nom. case, being subj. to أَعَارُوا unders.

بَائِدٌ adj. sent. to نُهَانُونَ ; رِمَاحٌ subj.; يَأْتِيهِمْ رِمَاحٌ pred.

صَدُورُهُنَّ الْقَضَاءُ adj. sent. to رِمَاحٌ .

كما نُعْتَرُ (مصدرية) gives infin. signification to the following sent. نُعْتَرُ الطِّبَاءُ عَنْ حَجَرَةِ الرَّيْضِ &c.

الرَّيْضُ a collective noun for sheep in a fold.

72 عَلَيْنَا جُنَاحٌ كَنَدَةٌ أَنْ يَغْ— . نَمِ غَازِيَهُمْ وَمِنَّا الْجَزَاءُ

“Are we responsible for the crime of the tribe of Kindah, that their warriors plundered you; and must the fine be paid by us?”

عَلَيْنَا pred. (خبر) to جُنَاحٌ, subj. (مبتدأ).

كَنَدَةٌ a diptote غير منصرف for تَانِيَتْ and علمية.

أَنْ (elliptical for لَأَنْ, for that), introducing the following noun sent.

غَازِيٍ synepated form of the pl. غَازِيَةٍ.

Here the poet proceeds to reproach the Taghlabians sarcastically concerning certain campaigns which they had lost with disgrace and much loss.

The allusion is to the campaign, wherein some people of Taghlib, sent by the king to the tribe of Kindah for the demand of revenue, which the latter had refused to pay, were killed with impunity.

73 أَمْ عَلَيْنَا جَرَى إِيَادٍ كَمَا . نَيْطُ بَجَوْنِ الْمُحْمِلِ إِلَّا عِبَاءُ

“Or are we responsible for the sin of the tribe of Iyād, as the burdens are hung to the centre of the burthened camel.”

That is, you make us responsible for a weight of sin which we have no business to bear?

نَيْطُ adj. to الْمُحْمِلِ, under.

Another reading بَجَوْنِ.

Another reading جَرَى الْعِبَادِ = crime of the people.

74 لَيْسَ مِنَّا الْمَضْرَبُونَ وَلَا قَيْسٌ . سِوَا جَنْدَلٍ وَلَا الْحِذَاءِ

“Those struck with the sword are not of us, nor is Qais, nor Jandal, nor Hazzāa.”

حَذَرَ الْجَوْرِ وَالْعُدَى وَهَلْ يَذْ . قَضَ مَا فِي الْمَهَارِقِ الْأَهْوَاءِ 69

“In order to avoid tyranny and aggression; and will false fancies break *the covenant written in the official documents*?”

This is *الاستفهام الإنكاري* or interrogative of appeal.

حَذَرَ Infin. in the obj. case, being مفعول له to قَدْ in the preceding line.

Another instance of التضمين.

Another reading حَذَرَ الْخَوْنِ = for fear of treachery.

وَأَعْلَمُوا أَنَّنَا وَإِيَّاكُمْ فِي . مَا اشْتَرَطْنَا يَوْمَ احْتَلَفْنَا سِوَاءَ 70

“And know that we and you in that, which we made conditions about on the day we bound ourselves by oaths, are equal.”

The conditions are equally binding on us both.

وَأَعْلَمُوا &c., a noun, sent. introduced by أَتِ, obj. to عَلِمُوا

وَأَنَا and إِيَّاكُمْ in the obj. case, being subj. after أَتِ, the pred. being سِوَاءَ.

مَا a relat. pron. in the gen. case by the prep. فِي, اشْتَرَطْنَا being the relat. clause (صلة), the conj. pron. (عائِد) ة obj., under.

يَوْمَ obj. of time (ظرف الزمان مفعول فيه), مَضَى to the following sent. احْتَلَفْنَا.

عُنَّا بِأُطْلًا وَغُلَامًا كَمَا تَعُ — . — قَرَعْنَا حَجْرَةَ الرَّيْبِضِ الطِّبَاءِ 71

“You act in opposition, falsely and oppressively, as the deer are sacrificed, in place of *sheep from* the fold of the flock.”

The ARABS in old times were accustomed to hunt and kill a wild goat instead of sacrificing the sheep, which they had vowed to sacrifice.

عُنَّا Infin., in the obj. case, being cog. obj. (مفعول مطلق), to قُلْنَا (= you oppose us,) under: so also قُلْنَا.

عُنَّا إلى بِأُطْلًا.

This would appear to mean that when a Chief of a tribe selected a wife from another tribe, friendship between the two tribes would be the result; and not only this, but each tribe would consider the friends of the other tribe amongst its friends.

( خبر ) &c., sent. pred. ( مَبْدَأُ ) subj. مَتْلَهَا

نَصِيحَةٍ must be translated as "friendship" in this line.

فَلَاة pred. ( خبر ) to هِيَ subj. ( مَبْدَأُ ) under.

فَلَاة adj. sent. to مِنْ دُونِهَا فَلَاءٌ

فَاتَرَكُوا الطَّيْخَ وَالنَّعْدِيَّ وَإِمَّا . نَتَعَاشُوا فِي التَّعَاشِي الدَّاءِ 67

"Then put away, *Oh Baní Taghlib*, pride and encroachment; and if you must be acting ignorantly, then in ignorance there is disease."

التَّعَدِي the final ي ought to and would, be read with فِتْحَه (being in the obj. case by فَاتَرَكُوا), but for the necessity of the metre.

Another reading التَّعَاشِي .

نَتَعَاشُوا jussive by اِنْ , being شَوْطُ &c , a sent. apodosis to اِنْ introduced by ف .

( خبر ) فِي التَّعَاشِي pred., and الدَّاءِ subj.

اِمَّا = اِنْ مَّا where مَّا is expletive.

وَاذْكُرْ وَاِحْلِفْ ذِي الْمَجَازِ وَمَا قَدْ هَمَّ فِيهِ الْعَهْدُ وَالْكَفَالَةُ 68

"And remember the oath at Zîl-Majáz, and what was presented there from hostages and promises;"

The tribes of Bakr and Taghlib agreed upon peace at Zîl-Majáz, a place near Mecca, where a great fair was held. 'Amr-bin-Hind took promises and hostages from them upon their good behaviour.

حَلَفَ a relat. pron., obj., co-ord. to مَّا .

قُدِّمَ passive relat. clause ( صلة ) to مَّا .

مَّا in app with الْعَهْدُ and الْكُفَالَةُ

3 referring to عمرو بن هند, secondary dative obj.; رُبّ, being the direct obj.

علمية and أن غير منصرف غسان a diptote.

كُرِّهًا obj. of specification. (تمديد).

Some consider this to be the third sign referred to in line 50. The allusion is to the killing of one of the chiefs of Ghassán, whom Al-Harith the Lame appointed as the commander of his army. The Ghassánian chief was overcome by 'Amru bin-Hind, who scattered his army. He was subsequently killed by 'Amru's allies, the tribe of Yashkur, in revenge for Munzir.

64 وَاَتَيْنَاهُمْ بِتِسْعَةِ اَمْلَاحٍ . ي كَرَامٍ اَمْلَاحُهُمْ اَغْلَاءُ

"And we brought to them nine noble princes, the plunder taken from whom was very valuable."

عمرو بن هند and المنذر refers to the kings of Al-Hairah, اتيناهم in هم .  
اَغْلَاءُ pl. of غَال . اَمْلَاحُ an adj. sent. to اَمْلَاحُهُمْ اَغْلَاءُ

The allusion is to the sons of Hujr, father of Imra-ul-Qais, the poet, who were sought for by Munzir and put to death, after Hujr was killed by the tribe of Asad.

65 وَلَدْنَا عَمْرُو بْنَ اُمِّ اِيَّاسٍ . مِنْ قَرِيبٍ لَهَا اَنَا وَالْحَبَاءُ

"And we caused the birth of 'Amru-bin-Ummi Iyâs after a little time, when the marriage gift was brought to us."

That is, we married him to a daughter of our tribe, from which union 'Amru was born, who is thus our nephew.

'Amru, son of Hujr, grandfather of 'Amru-bin-Hind, whose father had married Ummi Iyâ's, daughter of 'Owf, son of Mohallam, of the tribe of Bakr from Banî Tha'labah.

قَرِيبٌ adj. to زمان under.

لَهَا sposiosis to وَلَدْنَا .

66 مِنْهَا تُخْرِجُ النَّصِيجَةَ لِلْقَوِ . مِثْلَ فَلَاحٍ مِنْ دُونِهَا اَغْلَاءُ

"Such a relationship as this results in friendship to the people closely connected, being like a desert, in front of which there are desert."

Imra-ul-Qais, brother of 'Anru-bin-Hind and son of Munzir III, who was taken a captive at the battle of Haleemah, wherein his father was killed. 'Anru set him free with the assistance of the tribe of Bakr during his march to Syria to avenge the death of his father.

61 مَعَ الْجَوْنِ جَوْنِ بَنِي الْاَوْ . مِنْ عُنُودِ كَانَهَا دَفُوءٌ

"And with Jown, Jown of the tribe of Ows, there was a truculent *band*, as though they were strong-beaked eagles."

الْجَوْنِ in app. (بدل) with جَوْنِ.

عُنُودِ intensive adj. to كَذِيبَةٌ under. Subj. to the pred. مَعَ الْجَوْنِ.

كَانَهَا دَفُوءٌ adj. sent. to عُنُودِ.

دَفُوءٌ also = a large rock.

جَوْنِ one of the chieftains of Kindah, appointed by the tribe of Taghlib as a governor on Ows, one of their clans; and so the neighbours of Al-Hairah fought with them about the year 550 A.D.

62 مَا جَزَعْنَا نَحْتُ الْعِجَاجَةَ إِذْ وَلَّى . وَاشْلَلَّا وَ إِذْ نَلَّيَ الصَّلَاةَ

"We did not affect grief under the dust of war, when they turned round scattered, and when the fire of war flamed up."

نَحْتُ obj. of place (ظرف المكان).

وَ إِذْ نَلَّيَ (ظرف الزمان) إِذْ to مَضَى إِلَيْهِ &c, a sent. وَلَّى.

وَ إِذْ نَلَّيَ cogn. obj. (مفعول مطلق) شَلَّالًا.

Another reading إِذْ وَلَّى بِأَقْفَائِهَا وَ حَرَّ الصَّلَاةُ, "When they turned their necks for flight and the fire of war grew hot."

63 وَ اقْدَنَاهُ رَبَّ غَسَّانٍ بِالْمَدِّ . ذَرَّ كَرَهَا إِذْ لَا نَكَالَ الدِّعَاءُ

"And we killed for him the king of the Ghassân, forcibly *revengeing* Munzir, when the blood could not be measured out in *revenge*."

We *revengeed* Munzir when others were unable or refused to do so. Munzir had been killed by the Banî Ghassân.

This is the third sign of their bravery and devotion to 'Amru-bin-Hind.

Hujr, one of the chieftains of Kindah, vassals of the kings of Himyar, who marched to fight the king of Al-Hairah, Imra-ul-Qais III, son of Munzir III, and grandfather of 'Amru-bin-Hind, who lived about the year 423 A.D. The tribe of Yashkur went with the king of Al-Hairah to meet Hujr whom they defeated.

It is said that Hujr had a Persian army, which appeared green on account of their iron coats-of-mail and helmets.

حَجْرًا in the obj case by the verb قَاتَلْنَا (we fought) under. ; or being co-ord. with قَاتَلْنَا in the preceding line.

وَلَهُ &c, adv. sent. of حال.

مَبْنِي an indeclinable noun مبني, being اسم الفعل; but here used as a declinable one (معرب) by a poetic license.

فَارَسِيَّة adj. to كَثِيبَةٌ, or دروع under.

59 اَمْدٌ فِي اللَّقَاءِ وَرَدَ هُمُوسٌ . . . وَرَبِيعٌ اِنْ شَمَرَتْ غُبَرَاءُ

"He was a lion in battle, a savage, tawny lion, and as the spring, if the times of famine became oppressive."

He was brave in war, generous in times of distress.

اَمْدٌ pred. to the subj. هُوَ under, so also رَبِيعٌ.

غُبَرَاءُ (adj. to سَنَةٌ under.) = a year abounding in dust for want of rain.

هُمُوسٌ Also = treading with a gentle sound.

Another reading ذُرَّاشِبَالٌ = having young cubs.

An instance of the figure الْاِفْتِنَانِ. Vide line 40 of Poem VI.

60 وَفَكَّنَا عَنْ اَمْرُئِي الْقَيْسَ عَذَّةً . . . بَعْدَ مَا طَالَ حَبْسُهُ وَالْعَنَاءُ

"And we struck off the fetters of Imra-ul-Qais from him, after his imprisonment and his captivity had been very long."

عَذَّةً obj of time, مضاف, to the following noun sent., introduced by مَا  
بَعْدَ طَوْلٍ حَبْسُهُ وَالْعَنَاءُ  
of infin. : the phrase =

حملنا to (مفعول مطلق) infin. cogn. obj.

Another reading <sup>الْحَزَمِ</sup> or <sup>الْحَزَنِ</sup> = rugged ground; or <sup>الْأَخْزَمِ</sup> the projecting part of a hill. In any of these cases, <sup>نُفْلَانِ</sup> would be in gen. case, being in app. with <sup>الْحَزَمِ</sup> and the like.

وَأَوَّالِ الْحَالِ &c., adv. sent. of <sup>حَالٍ</sup> introduced by <sup>وَأَوَّالِ</sup>.

<sup>أَنْسَاءُ</sup> the pl. of <sup>أَنْسَاءُ</sup>, really the name of a certain tendon in the leg.

56 وَفَعَلْنَا بِهِمْ كَمَا عَلِمَ اللَّهُ . . . وَمَا إِنْ لِلْكَافِرِينَ دَمَاءٌ

“And we did with them as God knows; and for those who court destruction, there is no compensation for their spilt blood.”

It is courting destruction to fight with our tribe.

Their loss was too great to be numbered, and was known only to God. As we were too powerful for them, they were unable to claim any compensation or make retaliation.

مَا a relat. pron. in the gen. case by ك.

عَلِمَ اللَّهُ relat. clause (صلة) to مَا, the conj. pro. 8 obj. underd.

إِنْ expletive, used corroboratively with the negative مَا.

دَمَاءُ subj. (مبتدأ); لِلْكَافِرِينَ pred. (خبر).

57 وَجَبَّاهُمْ بِطَعْنٍ كَمَا نَدَى . . . هَزَفَ فِي جَمْعَةِ الطَّوِيِّ الدَّلَاءُ

“And we struck them on the foreheads with a blow of our spears, which were quivering in their bodies, as the ropes of the buckets quiver in the water of the deep stone-cased well.”

كَانَ ذَلِكَ دَلَاءً = كَمَا تَهْتَزُّ الدَّلَاءُ that of infin;

58 دَمَّ حِجْرًا عَيْيَ لَنْ أَمِ قَطَامٍ . . . وَلَمْ يَأْرَ مِدَّةَ خُضْرَاءِ

“And after that we fought Hujr, I mean the son of Ummi Qatām, while with him was a Persian band, green by reason of their armour.”

Or قُرْطِي may be=belonging to the country, known as قُرْط in Yaman.

كَانَ عَجَلًا adj. sent. to كَبَشَ.

عَجَلًا adj. to صَخْرَة (rock); or دُخْبَة (hill), under.

53 وَصَبَتْ مِنَ الْعَرَانِكِ لَأَنْذَ . . . سَهَاءَ إِلَّا مَبِيضَةً رَعَاءَ

“And the second sign is many a band descended from well-born woman, whom nothing prevented from attaining their object, except our tribe clad in long white shirts of mail.”

صَبَتْ in the nom. case, being, pred. to اَيْدٍ ثَانِيَةً under.; or in the gen. case, by (رَب) .

لَأَنْذَا adj. sent. to صَبَتْ.

مَبِيضَةً adj. to كَتِيْبَةٌ = column, under.; or سَبُوفٍ = swords white and long; or ضَرْبَةٌ = a blow, cutting the flesh off the white bones and loosening the muscles.

رَعَاءَ also=possessed of رَعَالٍ, a band of horses.

54 فَرَدَدْنَا دَمَ بَطْعِنٍ كَمَا يُخْجِ . . . رَجٍّ مِنْ خَرِيَةِ الْمَزَادِ الْمَاءِ

“But we repulsed them with blows of spears, which caused the blood to flow as water spurts from a hole in a leathern bottle.”

ك a prep., governing the following noun sent; مَا being (مَصْدَرِيَّة), of infin., كَخُرُوجِ الْمَاءِ = كَمَا يَخْرُجُ الْمَاءُ.

55 وَحَمَلْنَا دَمَ عَلَى حَزَمٍ نَهْلًا . . . نَ شَلَالًا وَدَمِي الْإِنْسَاءِ

“And we drove them to take shelter at the summit of Thahlân dispersing them, while the thigh-veins were bleeding.”

نَهْلًا a diptote غير منصرف for ن and عَلَمِيَّة; a mountain in Hijâz.

شَارِقٌ snhj., the adv. phrase (ظرف in the obj. case), pred.; or شَارِقٌ in the nom. case, being pred.

Another reading مَاتِقُ الشَّقِيقَةِ, the driver or leader of, &c.

أَوْ (ظرف الزمان). إِذْ مَضَى إِلَيْهِ &c., a sent. جَاؤَا

Another reading إِذْ جَاءَتْ مَعَهُ = when the tribe of Ma'add came.

الشَّقِيقَةُ, either (i) a clan from the tribe of Ghassán, or Shaibán, who made an inroad on some camels belonging to 'Amru-bin-Hind, and who were defeated with a loss by the tribe of Yashkur; (ii) a place in Najd adjacent to the Iráq, (lit., a strip of rugged land between two sandy deserts; ) or (iii) the name of a well.

جَاءَتْ or جَاؤَا adj. sent. of حال to the subj. of لكل حي لواء

52 حول قيس مستلّمين بكبش . قرظي كأنه عبلاء

"They assembled round Qais bin Ma'dikarab, wearing coats of mail under a Yamanian Chief, as though he were a white stone, from his strength and beauty."

Most of the commentators say that Qais is the son of Ma'di Karab father of Al-Ash'ath, one of the kings of Himyar, but History denies the fact, for, this Qais ruled Kindah about the year 600 A. D. Some are of opinion that Qais is Imraul-Qais, the poet, who about this time was wandering from tribe to tribe for refuge from Munzir III, and uniting with some of the tribe of Taghlib, made an inroad against the lands of Munzir, but was overpowered by the tribe of Bakr. It seems probable, however, that this Qais is a son of Ma'dikarab's, uncle of Imraul-Qais, the poet, who is not mentioned by historians.

ظرف المكان (obj. of place) حول

حال (obj. of حال) مستلّمين

مستلّمين بكبش also means, "under the protection of a chieftain, as though he were a coat-of-mail for them."

قرظ the name of a tree, from the leaves of which a tanning solution is prepared in Yaman; the relative adjective قرظي is, therefore, used for anything from Yaman.

The Arabs of Yaman are whiter as to the skin than other Arabs.

49\* <sup>اِنَّ</sup> <sup>عَمْرُو</sup> <sup>الَّذِي</sup> <sup>لَدَيْهِ</sup> <sup>خِلَالٌ</sup> . <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> <sup>الْبَلَاءُ</sup> <sup>غَيْرُ</sup> <sup>شَكٍّ</sup>

“Verily, Amru has sentiments towards us, beyond a doubt, in all of which there is blessing.”

<sup>عَمْرُو</sup> in the obj. case, being subj. after <sup>اِنَّ</sup>, the pred., being the sent. <sup>لَنَا</sup> <sup>لَدَيْهِ</sup> <sup>خِلَالٌ</sup> .

<sup>خِلَالٌ</sup> subj. and <sup>لَدَيْهِ</sup> pred.

<sup>شَكٍّ</sup> in the obj. case, being cogn. obj., being = <sup>يَقِينًا</sup>, governed by <sup>لَا</sup> <sup>يَقِينُونَ</sup> under.

<sup>خِلَالٌ</sup> <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> <sup>الْبَلَاءُ</sup> adj. sent. to <sup>خِلَالٌ</sup> .

<sup>الْبَلَاءُ</sup> subj.; <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> pred.

50 <sup>مِنْ</sup> <sup>لَنَا</sup> <sup>عِنْدَهُ</sup> <sup>مِنْ</sup> <sup>الْخَيْرِ</sup> <sup>يَا</sup> . <sup>ثَلَاثُ</sup> <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> <sup>الْقَضَاءُ</sup>

“He is the one with whom we have three signs of good services, in all of which there is a final decree in our favour against our rivals.”

Each one is sufficient in itself.

<sup>مِنْ</sup> a relat. pron., in the nom. case, being pred. (خبر) to the subj. <sup>هُوَ</sup> under.

<sup>عِنْدَهُ</sup> &c., relat. clause <sup>مِنْ</sup> <sup>لَنَا</sup> <sup>عِنْدَهُ</sup> to <sup>مِنْ</sup> .

<sup>يَا</sup> <sup>عِنْدَهُ</sup> subj. <sup>يَا</sup> pred.

<sup>يَا</sup> <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> <sup>الْقَضَاءُ</sup> adj. sent. to <sup>يَا</sup> .

<sup>الْقَضَاءُ</sup> subj.; <sup>فِي</sup> <sup>كُلِّهِنَّ</sup> pred.

51 <sup>اَيَّةُ</sup> <sup>شَارِقِ</sup> <sup>الشَّقِيقَةِ</sup> <sup>اِذَا</sup> . <sup>وَ</sup> <sup>جَمِيعًا</sup> <sup>لِكُلِّ</sup> <sup>حَيٍّ</sup> <sup>لِوَاءٍ</sup>

“One sign was the battle fought at the east end of the pass, when they all came up against us and there was a banner for every tribe.”

46 إِذْ تَمَنَّوْهُمْ غُرُورًا فَسَاقَتْهُمْ إِلَيْكُمْ أَمْنِيَّةُ أَشْرَاءَ

"When you, O *Bani Taghlib*, out of pride desired to give them battle, your insolent desire drove them towards you."

Here هم refers to قُرَاضِدَةٌ in line 44.

إِذْ to مضى اليه sent. تَمَنَّوْهُمْ

غُرُورًا obj. of specification (تَمَيُّزٌ).

أَمْنِيَّةُ fem. adj. to أَشْرَاءَ.

47 لَمْ يَغْرُوكُمْ غُرُورًا وَلَكِنْ رَفَعَ الْأَلْ شَخْصُهُمُ وَالضُّعَاءُ

"They did not come upon you suddenly, but the mirage and the morning raised their forms *before* you."

They did not attack you unawares or at night, so you have no excuse for your defeat.

لَمْ يَغْرُوكُمْ aor. apocopated by لَمْ.

غُرُورًا infin. cog. obj. (مَفْعُولٌ مَطْلُوقٌ).

Another reading جَمْعُهُمْ = their crowd.

Another reading رَفَعَ الْأَلْ

48 أَيُّهَا النَّاطِقُ الْمُبْلَغُ عَنَّا . عَنْهُ عَمْرُوهُلِ لِذَاكَ انْتِهَاءُ

"Oh thou speaker, the conveyer of false tales about us to 'Amru, is there any end to that?"

The vocative particle يَا is understood before أَيُّهَا.

الناطق In the nom. case, being simple vocative مفرد منادى. He means 'Amru bin Kulthoom, as in line 22.

لِذَاكَ (خبر) ; pred. (مبتدأ) ; subj. انتهاء

ذَاكَ i.e., your lies.

Another reading الشَّائِي = eviler.

43 إذا حل العليا قبة ميسو . ن فادنى ديارها العوصاء

"When he, (*the king*), pitched the tent of Maisoon in 'Alyaa, and then 'Aosaa was the nearest of her lands to *the king*."

Maisoon was a daughter of a chief of Banî Ghassân. She was captured by Nu'mân, brother of 'Amru-bin-Hind, in one of his wars in Syria with the Banî Ghassân and Banî Taghlib, when one of the Ghassânian kings was killed and 'Amru's brother Imran-Qais was released from captivity. The preceding line refers to the blood of the Banî Taghlib split in this war.

اذ obj. of time (ظرف الزمان).

اذ to مضى اليه &c., a sent.

العلياء secondary obj. to احل; the direct obj. being قبة.

Another reading العلاء and العوجاء, names of places.

44 فتاوت له قراضية من . كل حي كانهم القاء

"Then adventurers from every tribe assembled round him, as though they were eagles."

قراضية plur. of قرضاب or قرضوب means literally a robber, but it is used here more in the sense of an "adventurer."

القاء adj. sent. to قراضية.

45 فهذا نم بالاصوديين وامنر . الله بلغ تشقى به الا شدياء

"Then he led them feeding *them* with the two black ones (*dates and water*); while the order of God is irresistible and the wicked are rendered miserable by it."

Another reading الا بيضين = with the two white ones, i. e., bread and water.

وامنر and امرا له &c., adv. sent. of حال introduced by وال حال.

بلغ = sure to be fulfilled.

تشقى &c., adj. sent. to امر.

which our tribe endured when Munzir made war on his enemies, and was it we who said are we the shepherds of Ibn-i-Hind?"

i.e., "and did we give him back such a sharp reply as, 'are we shepherds to Ibn-i-Hind?'"

You (i.e., Taghlib) did not fight for Munzir with the same zeal that we did, but refused him your assistance with a rough reply, which roused him to fight against you.

كُنَّا لَيْفٌ &c. (elliptical for أَتَكَالِيفُكُمْ كُنَّا لَيْفٌ قَوْمَنَا), prepositional phrase, pred. to the subj. كُنَّا لَيْفُكُمْ under.

The poet alludes to an inroad by 'Amru bin Munzir against Syria soon after his accession to the throne. He marched waging war against the tribe of Ghassân, to avenge the death of his father, Munzir III., (well known as <sup>ابن ماء السماء</sup> "the son of the rain," on account of his extreme beauty,) who was killed treacherously by Shammar, son of 'Amru, at the instance of Hârith, the Lame, King of Ghassân. 'Amru called the tribes of Bakr and Taghlib to his assistance, which the former tendered willingly, but the latter refused with a rough reply:—"Are we shepherds to the son of Hind?" Being enraged at this answer, 'Amru levied a large army of the Arabs, and made a vow not to wage war with any one before Taghlib. He fought against them and killed many of them. His followers then interceded with him on behalf of Taghlib and got them pardon for their offence. So, the rest of them were spared, but the blood of those who were killed was unavenged.

Here 'Amru bin Hind is called Munzir, as being a general name for the kings of Al-Hairah.

42 مَا أَصَابُوا مِنْ تَغْلِيْبٍ فَمَطَّلُوْا . ل عَلَيْهِ إِذَا أُصِيبَ الْعَفَاءُ

"What blood they shed of one of the Benî Taghlib was unavenged, when the dust was thrown upon it."

ما a conditional relat. pron., subj. (مبتدأ) to the pred. مَطَّلُوْا, introduced by ف.

أَصَابُوا relative clause (صلة); the conj. pron. (عائد) & its obj. under.

أَصَابُوا, subject قوم in 41, or people of Ibnî Hind.

أُصِيبَ الْعَفَاءُ or when the ground was stained by it.

38 لَا يَقِيمُ الْعَزِيزُ بِالْبَلَدِ لَسَّهُ . لِ وَلَا يَنْفَعُ الذَّلِيلُ التَّجَاءُ

"When the honoured man did not stay in the plains, and flight did not profit the mean one."

The great tribes hastened to fortify themselves in their strongholds, when his tribe was on the war path, while the smaller ones fled.

39 لَيْسَ يُنْجِي الَّذِي يَوَائِلُ مِنَّا . رَأْسُ طُودٍ وَحَرَّةٌ رَجُلَاءُ

"Nothing would save him who took refuge from us: neither the summit of the high hills, nor the stony broken ground."

الَّذِي a relat. pron., obj. of يُنْجِي; the relative clause (صلة) being يَوَائِلُ مِنَّا.

لَيْسَ &c., pred. after الَّذِي. يُنْجِي to subج. حَرَّةٌ and رَأْسُ

Another reading مُوَائِلًا مِنْ حِذَارٍ = one seeking shelter from fear.

40 مَلِكٌ أَضْرَعَ الْبَرِيَّةَ لَا يُوْ . جَدٌ فِيهَا لِلْأَدِيَةِ كَفَاءُ

"He is a king, who has brought all people under his subjection, while there is not found amongst them an equal to him on account of what he possesses from good qualities."

هو (مبتدأ) in the nom case, being pred. (خبر) to the subj. عمرو بن هند under., referring to يُوْ.

مَلِكٌ &c., adj. sent. s to أَضْرَعَ الْبَرِيَّةَ, and لا يُوْجَدُ

كَفَاءُ an infin. (مصدر) with the force of a noun of agent (اسم الفاعل) = مُكَافِي = equal.

Another reading أَضْلَعُ الْبَرِيَّةَ = the most powerful of the people to manage their affairs.

41 كُنَّا لَيْفَ قَوْمِنَا إِذْ غَزَا أَلْمَنْ . ذُرُّ هَلْ تُحْسِنُ لِأَبْنِ هَنْدٍ رِعَاءُ

"Are the troubles which your tribe endures like the troubles

Here the poet, after having rebutted the complaints of the tribes of Taghlib in the previous lines, now begins to enumerate the excellencies of his own tribe.

Here the allusion is to the time of anarchy in Arabia about the year 535 A. D., when Nushervân, King of Persia, was defeated by the tribe of Hameefah, and fought against Cæsar. The tribe of Nizâr was then under the King of Persia, and that of Ghasân under Cæsar. The tribe of Bakr Bin Vâil was then making inroads against other tribes and leading them into captivity.

إِذْ رَفَعْنَا الْجِبَالَ مِنْ مَعْفٍ الْبَحْرِ . رَيْنَ مِيرَا حَتَّى نَهَا نَا الْحِصَاءَ 33

“When we guided our camels from the date-trees of Bahrain, travelling until we reached Hisâ, none venturing to oppose us.”

إِذْ noun of time (ظرف الزمان), in apposition (بدل) with أَيَّام in the preceding line.

أَضَافَ إِلَيْهِ &c., sent. إِذْ to مَضَى إِلَيْهِ .

نَسِيرُ or رَفَعْنَا (مفعول مطلق), being cog. obj. مِيرَا infin., in the obj. case, being under.

نَا obj. of نَهَا ; نَهَا نَا lit., = carried us to

Another reading نَهَا هَا , where هَا refers to الْجِبَالَ .

الْحِصَاءَ pl. of حِصِي = sandy tract, where rain soaks; name of a place in the country of Banî Asad at a distance from Bahrain; or a lake belonging to Banî Fazárah.

نَمَّ مَلْنَا عَلَى تَمِيمٍ فَاحْرَمَ . نَا وَفِينَا بَنَاتُ مَرَامَاءَ 37

“Then we turned against the tribe of Tamoom to attack them, and we entered the sacred months. while the daughters of Murr were amongst us as hand-maids.”

They conquered the tribe and took the women as slaves, before the sacred months, wherein war is forbidden, see in.

وَأَوَّالِ الْحَالِ , introduced by وَفِينَا &c., adv. sent. of حَالِ .

أَمَاءَ , (خبر), to the pred. (مبتدأ) . بَنَاتُ مَرَامٍ subj.

Another reading بَنَاتُ قَوْمٍ = daughters of a people.

34 <sup>أَوْ</sup> <sup>مَنْعَتُمْ</sup> <sup>مَنْعَاءُ</sup> <sup>لَنْ</sup> <sup>فَمَنْ</sup> <sup>حَدَّ</sup> . <sup>أَوْ</sup> <sup>تُثَمِرُوا</sup> <sup>لَهُ</sup> <sup>عَلَيْنَا</sup> <sup>الْعَلَاءُ</sup>

"Or if you refuse *us the peace* that you are asked about, then who is it, you have been told, has superiority over us?"

That is there is none superior to us.

<sup>أَوْ</sup> under. before <sup>مَنْعَتُمْ</sup>.

<sup>مَا</sup> a relative pron., obj. of <sup>مَنْعَتُمْ</sup>; the relat. clause (<sup>صَلَّةٌ</sup>) being the passive sent. <sup>تُسْأَلُونَ</sup>, of which the secondary obj., <sup>أَوْ</sup> under., is the conjunctive pron. <sup>عَائِدٌ</sup>.

<sup>أَوْ</sup> &c., apodosis to <sup>أَنْ</sup>, introduced by <sup>فَ</sup>.

Interrogative, in the nom. case, being the subj. to the pred. sent. <sup>حَدَّ ثَمَرُهُ</sup>.

<sup>أَوْ</sup> secondary obj. to the passive verb <sup>حَدَّ ثَمَرُهُ</sup>.

<sup>لَهُ</sup> <sup>عَلَيْنَا</sup> <sup>الْعَلَاءُ</sup>, a noun sent. third obj. to <sup>حَدَّ ثَمَرُهُ</sup>; the sent. being elliptical for <sup>بِأَنْ</sup> <sup>لَهُ</sup> <sup>عَلَيْنَا</sup> <sup>الْعَلَاءُ</sup>.

(<sup>خَبَرٌ</sup>). <sup>أَوْ</sup> pred. (<sup>مَبْتَدَأٌ</sup>). <sup>الْعَلَاءُ</sup> subj.

Another reading <sup>الْغَلَاءُ</sup>.

35 <sup>هَلْ</sup> <sup>عَلَيْتُمْ</sup> <sup>أَيَّامٌ</sup> <sup>يَنْتَهَبُ</sup> <sup>النَّاسُ</sup> . <sup>أَوْ</sup> <sup>سُ</sup> <sup>غَوَارًا</sup> <sup>لِكُلِّ</sup> <sup>حَيٍّ</sup> <sup>عَوَاءٌ</sup>

"Do you know the days when the people were plundering, making inroads *against each other*, and in every tribe there was a cry for blood?"

<sup>أَيَّامٌ</sup> in the obj. case, being obj. of time (<sup>ظَرْفُ الزَّمَانِ</sup> مفعول فيه); the following sent. being مضافا إليه to it.

Another reading <sup>يَنْتَهَبُ</sup> (in the passive;) were plundered.

<sup>غَوَارًا</sup> (= by mutual inroads), infin., in the obj. case, being cog. obj. (مفعول مطلق).

(<sup>جُمْلَةٌ</sup> <sup>حَالِيَّةٌ</sup>); <sup>لِكُلِّ</sup> <sup>حَيٍّ</sup> <sup>عَوَاءٌ</sup> adv. sent. of <sup>حَالٌ</sup>;

<sup>لِكُلِّ</sup> <sup>حَيٍّ</sup> (<sup>خَبَرٌ</sup>); pred. (<sup>مَبْتَدَأٌ</sup>). <sup>عَوَاءٌ</sup> subj.

the people take trouble about, and in it will appear the crimes and the innocences."

Here **لَا**, conditional conj. (حرف الشرط) under. before **نَقْشُكُمْ**.

**فَالنَّقْشُ** &c., apodosis to **لَا**, introduced by **فَ**.

**النَّقْشُ** In the nom. case, being subj. (مبتدأ) and **نَقْشُكُمْ** pred. (خبر).

(مبتدأ). **الْأَبْرَامُ** and **الْأَسْقَامُ** subj. (خبر), and **فِيهِ** pred.

**الْأَسْقَامُ وَالْأَبْرَاءُ** lit. = illnesses and recoveries.

Another reading **الْأَسْقَامُ وَالْأَبْرَاءُ** = making ill and healing; i.e., declaring some guilty and others innocent. The line would then mean to say,—“The inquiry will show *your* criminality and *our* innocence.”

Another reading **وَفِيهِ الصُّحَاةُ وَالْأَبْرَاءُ** = And in it there is health and recovery; i.e., freedom for the innocent.

33 **أَوْصَلَكُمْ عَيْنًا كَمَنْ أَفْ . . . مَضَّ عَيْنًا فِي جَفْنِهَا الْإِقْدَاءُ**

“Or if you become silent about us, then we become like one who has shut *his* eye, in the lids of which there is dirt.”

If you should keep silence, we shall do so too, although hatred will continue, to rankle in our breast.

**لَا** under. before **مَكْتَمٌ**.

**فَكُنَّا** &c., apodosis to **لَا**, introduced by **فَ**.

**كَمَنْ أَغْبَضَ** &c., pred. to **كُنَّا**.

**مَنْ** Relat. pron., in the gen. case, by the prep. **كَ**; the relative clause (صلة) being **أَغْبَضَ عَيْنًا**.

**عَيْنًا** &c., adj. sent. to **جَفْنِهَا**.

**الْإِقْدَاءُ** pred. to the subj. **فِي جَفْنِهَا**.

Another reading **فَكُنَّا جَمِيعًا مِثْلَ عَيْنٍ فِي جَفْنِهَا الْإِقْدَاءُ** = we shall all be like an eye, the lids of which close on dirt.

(ii) in the nom. case, being subj. (مبتدأ), the pred. being the sen-  
f. قادوها إلينا.

ما expletive.

أيما to مضاف إليه in the gen. case, being حطة.

أردتم relat. clause, (صلة) to the relat. pron. أي; its obj. ها being under. The address is to the tribe of Taghlib.

خطه &c., adj. sent. to تشقى.

Another reading تُسعى بها or تُمشي بها = wherein they endeavour, as being of great concern to them; or تُشقى بها = are sorely tried in solving it.

31 إن نبشتم ما بين ملحّة فالصّا .: قب فيه الاموات والا حياء

"If you dig up the ground between Milhah and 'Sâqib you will find there are in it unavenged ones, and avenged ones."

By avenged ones he means the dead of his own tribe, and by unavenged the dead of the Arâqim. He is boasting that his own tribe avenge their dead always.

ما a relative pron., in the obj. case, by نبشتم.

ملحّة (a diptote غير منصرف for ثانيث and علمية); and ما قب two large mountains in the country of Juhaina, beyond Madeena.

ا حياء a sent., apodosis to إن with the introductory ف under. قب فيه (pred.) and الاموات (subj.)

اموات = dead people whose slaughter has been avenged; ا حياء = those who are not avenged.

Some offer the following interpretation:—

"If you inquire of what happened between Milhah and Sâqib you will see there are dead ones killed by us and living ones, in our captivity." Or, "If you inquire.....wherein there are.....the superiority will be for us."

Here the apodosis to إن is فلنا الفضل under.; and فيه الاموات &c adj. sent. to ما.

Another instance of the figure الاتساع.

32 او نقشتم فالتقى بجملة النّا .: س وفيه الاسقام والابراء

"Or if you make diligent inquiry, then the inquiry is what

Another reading—

أُرْمِي بِمِثْلِهِ جَالَتِ الْجِجْ . نَ قَابَتْ لِحَصِيهَا الْإِجْلَاءُ

“He is of a noble descent; with one like him, sharp and active, people rival in showing *excellence*; but the resulting discoveries return verdict in favour of their rival, (i.e., *the king*).”

Here جَالَتِ from جَالَى يُجَالَى = to rival in showing.

الْجِجْ the genii, i.e., mighty people like the genii in sharpness and activity.

الْإِجْلَاءُ pl. of جَلَّ or جَلَّى = what comes to light; the outcome.

جَالَتِ الْجِجْ بِمِثْلِهِ &c., a sent. co-ord. to the sent. قَابَتْ &c.

ها referring the الْجِجْ.

مَلِكٍ مَقْطُوفٍ وَأَفْضَلُ مِنْ يَمُوتُ — . شَيْءٍ وَمِنْ دُونِ مَا لَدَيْهِ الثَّنَاءُ 29

“He is a just king, and the most excellent of those who walk on earth, and praise is less than what he has of *good qualities*.”

No praise is sufficient for him.

مَلِكٍ in the nom. case, being pred. to هُوَ subj. under.; or being in app. with أُرْمِي in the previous line.

أَفْضَلُ to مضاف إليه, in the gen. case, being مضاف إليه.

مِنْ (مِلَّةٌ) to يَمْشِي relat. clause.

الثَّنَاءُ subj. and مِنْ دُونِ &c., pred.

دُونِ to مضاف إليه, in the gen. case, being مضاف إليه.

أَيُّمَا حَظًّا أَرَدْتُمْ قَادُوا . هَا إِلَيْنَا تَشْفَى بِهَا الْأَمَلَاءُ 30

“Whatever important affair you desire, consign *the carrying out of it* to us, and the nobles of *your tribe* will be satisfied at *the way we perform it*.”

أَيُّ either, (i) in the obj. case, being بِضَمِيرِهِ the, the governing verb أَدُو being engaged with the pronoun هَا referring to it; or

تُرَدِّي to جَبَلٌ = under., obj. to اَرعن adj. (غير منصرف).

اَرعن &c., an adj. sent. to يُنَجَّبُ.

Another reading اَصْحَمُ عَصْمٌ = a dark mountain, inhabited by wild goats.

عَصْمٌ pl. of اَعْصَمُ a wild goat, white of feet, or inhabiting rugged hills regarded by Arabs as an emblem of stubbornness.

مَكْفَهْرًا عَلَى الْخَوَادِثِ لَا تُرَى . تَوَدُّ لِلدَّهْرِ مَوِيدَ صَبَاءٍ . 27

"— A mountain frowning, at the revolutions of the time so that a great severe misfortune of the time does not weaken it."

مَكْفَهْرًا, in the obj. case, being adj. to اَرعن .

لَا تُرَى , &c., an adj. sent. to اَرعن .

مَوِيدَ = دَاهِيَةٌ, and is, therefore, of feminine gend. and so is the adj. صَبَاءٍ .

اِرْمِي بِبَيْتِهِ جَالَتِ الْخَيْلُ . لَوْ تَابَى لِنَحْصِهَا الْاِجْلَاءُ 28

"He is of Iramiyan descent, with one like him the horses gallop, while they refuse their enemy the ability to banish their master."

اِرْمِي adj. from اِرَمٌ, ancestor of 'Ad, and grandson of Noáh, from whom the Arabs trace their descent. In the nom. case, being pred. (خَبَرٌ), to هو subj. (مُبْتَدَأٌ) under., referring to عمرو بن هند the king.

بِمِثْلِهِ &c., an adj. sent. to اِرْمِي .

وَلَوْ تَابَى &c., adv. sent. of حَالٍ, introduced by وَ.

اِجْلَاءُ being obj. of تَابَى, is to be read with فَتْحَةٍ, contrary to the vowel of the رَوِي, which is ضَمَّةٌ. This defect in the rhyme is called اقْتِوَاءٌ. It may be read with ضَمَّةٌ, فَتْحَةٍ being changed into ضَمَّةٌ by an unusual poetic license.

جَالَتِ بِهِنَّ الْخَيْلُ also = whom the horses surround.

Another reading قَبْلَهَا .

24 نَبِّقِنَا عَلَى الشَّانَةِ تَنْهِي . : نَا حُصُونٌ وَعِزَّةٌ تَعَسَاءُ

"So we continued, notwithstanding the hatred of the enemy, while our strongholds and high honour elevated us in dignity."

بقينا to حال &c., adv. sent. of تَمِينَا .

Another reading حُظُوظٌ or جُدُودٌ = fortunes.

25 قَبْلَ مَا الْيَوْمَ بَيَضَتْ بَعْيُونَ الْ- . : نَاسٌ فِيهَا تَعِيطُ وَإِبَاءُ

"Before to-day it made white the eyes of the people, while in it there is length and refusing."

Their honour is great and refuses to submit to indignity, and people were jealous of them.

قبل in the obj. case, being obj. of time (ظَرَى الزَّمَانَ مَفْعُولٌ فِيهِ) .

مَا expletive.

اليوم in the gen. case, being مضافٌ إِلَيْهِ to قبل .

بَيَضَتْ, i.e., our honour made blind, or dazzled.

ب expletive.

Another reading بَيَضَتْ أَعْيُنَ النَّاسِ .

تَعِيطُ = length, or repugnance.

Another reading تَغَيَّبَتْ = indignation.

عِزَّةٌ &c., an adj. sent. of حال to فيها .

إِبَاءٌ and تَعِيطٌ to the subj. (خبر) فيها pred.

26 فَكَانَ الْمُنُونُ تَرْدِي بِنَا أَر . : عَنْ جَوْنَا يَلْجَأُ عَنْهُ الْعِبَاءُ

"As if time were shooting at us, with the arrows of misfortune as at a mountain high of summit and black, which the clouds clear away from ;"

Misfortune makes no impression on us.

كَانَ تَرْدِي a sent. pred. (خبر) after فَكَانَ .

بِنَا in بِنَا, a prep. giving a transitive signification to تَرْدِي .

خلال ذاك رفاء adv. sent.

22 أَيُّهَا النَّاطِقُ الْمَرْقُشُ عَنَّا . . . عِنْدَ عَمْرُو وَهَلْ لَذَاكَ بَقَاءٌ

"Oh, thou speaker, the embellisher of his conversation about us to 'Amru, is there permanency to that discourse.?"

Your hes about us will be discovered.

الناطق In the nom. case, being simple vocative; يَا (the vocative particle) being under.

عِنْدَ in the obj. case, being obj. of place.

عمرُو is 'Amru ibni Hind mentioned in the 5th Poem; the poet in this and the following lines is addressing the writer of the 5th Poem.

لَذَاكَ subj. (مبتدأ), to the pred. (خير).

23 لَا تُخْلِنَا عَلَى غُرَاتِكَ إِنَّا . . . قَبْلَ مَا قَدْ وَشَىٰ بِنَا الْأَعْدَاءُ

"Do not consider us as submitting patiently to your instigation Verily, very often enemies have carried bad reports to the King about us without affecting our interest.

نَا 1st pers. pron. obj. of لَا تُخْلِنَا, the secondary obj. متخاشعين (=yielding) being under.

عَلَى = Notwithstanding, in despite of.

Another reading عَلَى غُرَاتِكَ .

نَا in the obj. case, being subj. after أَوَّت, the sent. قد وصى &c., being the pred. (خير).

قَبْلَ indeclinable with ضَمَّة, being the contracted form of قَبْلَ هَذَا (=before this,) where the حرف اليم (i. e., هَذَا) is under; or in the obj. case being obj. of time.

عَلَى here explicative

Another reading طَالَ مَا . Here مَا is مصدرية, which turns the sent. into an infinitive phrase, subj. to طَالَ . The sent. طَالَ مَا قَدْ وَشَى &c. = طَالَ مَا رَافَعُوا الْأَعْدَاءَ بِدُخَانِهِمْ .

كل من ضرب العير = every one, who (1) kills a chieftain; or shows his gratification at the death of the chieftain, and كليب بن وائل; or (2) hunts a wild ass; or (3) pitches a tent; or (4) enters a watering place, removing the impurities from its surface; or (5) strikes his eyelids together; or (6) goes to the mountain 'Aer, i.e., every common man, who offends them whether with a good or a trivial reason.

الانسان كل من ضرب العير a good example of the figure.

أنا الولاء noun sent. introduced by أنت co-ord. to أنت كذ &c.; an elliptical sent. for أنا أهل الولاء; the مضاف إليه (i.e. الولاء), taking the place of مضاف (i.e. أهل).

Another reading موال (pl. of مولى) = cousins.

Another reading الولاء = legacy, inheritance.

20 اجتمعوا امصرهم بليل فلما . اصبحوا اصبحتم لهم فؤاء

“At evening they made up their minds to fight us, and in the morning their war-cry was raised;”

لما . اصبحتم apodosis to اصبحوا.

فعل تام . اصبحوا and اصبحتم complete verbs.

Early in the morning they prepared themselves for war.

Another reading عشاء; and اصبحتم لهم فؤاء.

21 من مناد ومن صجيب ومن . هال خيل خلال ذاك رغاء

“Set up by a caller and an answerer, and proceeding from amongst the neighing of the horses, in the midst of which was the braying of the camels.”

The whole army raised their war-cry.

من may be taken as explanatory of فؤاء, = consisting of, &c.

نصبال intensive infinitive.

خلال in the obj. case, being obj. of time (ظرف المكان مفعول فيه); prod.

رغاء (عبدأ) to the subj. (خبر).

أَنْ , either أَنْ , introducing a principal sent. ; or أَنْ introducing the following noun sent. in apposition (بدل) with خطب in the preceding line.

أخوان In the obj. case, being subj. after أَنْ ; the pred. being the sent. s في قيلهم احفاء and يغفلون .

أراقم name of a branch of the tribe Beni Taghlib, so-called because a woman likened the eyes of their ancestors to those of serpents.

He calls them brothers, for their ancestors بكر and تغلب were sons of وائل .

يغفلون علينا also = they rage against us with spite.

أخوان in apposition (بدل) with أراقم .

في قيلهم احفاء subj. مبتدأ to the pred.

في قيلهم احفاء , also = while there is too much pressure in their reviling for us to bear ; an adv. sent. of حال , (جملة حالية) .

يُخْلِطُونَ الْبَرِيَّ مِّنَّا بِذِي الذَّنْبِ . . ب وَلَا يَنْفَعُ الْخَالِيَ الْخَلَاءُ 18

“They mix up the innocent one of us with the criminal one, while innocence does not profit the innocent one.”

ذِي الذَّنْبِ adj. to الرجل under. ; so also الْخَالِي ; and الْبَرِيَّ

زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ الْعَيْدَ . . وَمَوَالِئَنَا وَإِنَّا الْوَلَاءُ 19

“They assert that every one, who expresses satisfaction at the killing of the chief, is a relation of ours, and that we are his confederates, and so responsible for their crimes and offences, as though we were their heirs.

زَعَمُوا introduces the following noun sent., obj. of أَنْ .

كُلَّ in the obj. case, being subj. after أَنْ ; مَوَالِئَنَا being pred. ( خبر ) .

كُلَّ A relative pron. in the gen. case, being مضاف إِلَيْهِم .

مَنْ ضَرَبَ الْعَيْدَ relative clause, (صلة) to مَنْ .

الْعَيْدُ = (1) chieftain ; or (2) wild ass ; or (3) peg of a tent ; or (4) impurity ; or (5) impurity of the eye ; or (6) the name of a mountain. Thus accordingly

طَرَقًا &c., adj. sent. to الوت.

Another reading أُرِدْتُ = ruined.

15 أَتْلَيْ بِهَا الْهَوَاجِرَ إِذْكَ -- . لَمْ يَنْ هِمَّ بِلَيْةٍ عَمِيَاءُ

"I ride her during the midday heat *at a time*, when every one charged with important affairs is like a blind camel tied to the grave of his dead owner."

He pursues his object even under circumstances in which others would be helpless.

أَتْلَيْ from تَلَيْ = playing with.

الهَوَاجِرَ obj. of time (مفعول فيه).

كل subj. (مبتدأ), بليّة pred. (خبر).

The sent. إِذْ to the noun of time مضاف إليه &c. كل.

16 وَأَتَانَا مِنَ الْهَوَادِثِ وَالْأَنْبَاءِ . جَاءَ خُطْبٌ نَعْنَى بِهِ نُسَاءُ

"And there came to us amongst the events and the new occurrences a great affair, by which we are troubled and we are grieved."

خُطْبٌ subj. to أَتَانَا.

نُسَاءُ بِهِ adj. sent. s to خُطْبٌ and نَعْنَى بِهِ.

نَعْنَى بِهِ may also = we are accused of.

Another reading وَأَتَانَا مِنَ الْأَرَاqِمِ = and there came to us from the Arāqim, a clan of the tribe of Taghlib.

17 إِنَّ إِخْرَانَنَا إِلَّا رَاقِمٌ يَغْلُو . نَ عَلَيْنَا فِي قِيَاهِمُ إِحْقَاءُ

"Verily, our brothers the Arāqim are exceeding limits *in their spite* against us, while there is every excess in their speaking *against us*."

This is the affair which caused his people grief, mentioned in the preceding line.

Another reading قُصْرًا = إِمْسَاء = towards evening.

وقد دنا &c. adv. sent. of حال (جملة حالية), introduced by و قد (واو الحال) and قد.

مَسَاءُ an infin. of the IV. conj. of مَسَا.

13 فَنَرَى خَلْفَهَا مِنْ الرَّجْعِ وَالْوَقْدِ . عِ مَنِينًا كَانَتْ أَهْبَاءُ

"And you will see behind her, from the raising of her feet and placing them down again, a fine dust, like the dust in a ray of the sun."

خَلْفَ obj. of time, (ظرف المكان مفعول فيه).

نَرَى in the obj. case, by نرى.

مَنِينًا in the obj. case, by نرى.

أَهْبَاءُ plur. of هَبَأُ the fine dust seen in the rays of the sun.

14 وَطِرَاقًا مِنْ خَلْفِهِنَّ طِرَاقٌ . سَاقَطَتْ الْوُتُ بِهَا الصَّحْرَاءُ

"And you will see the shoe-soles behind which there are shoe-soles, falling on the ground, which the desert cut into pieces."

طِرَاقًا in the obj. case, being co-ord. to مَنِينًا in line 13.

طِرَاق used in the pl. sense, as if it were pl. of طِرَاقَة (infin. = sewing together in layers) = 'soles that are attached to the feet of camels'. Or the poet means by it 'the marks left by the heavy tread of the she-camel.' In the latter case, the line would mean; "and the marks of her heavy tread, followed by others stamped in several places, but soon effaced by the desert."

هُنَّ pron. referring to طِرَاق.

سَاقَطَتْ in the nom. case, being adj. to the second طِرَاق.

طِرَاقًا being subj. طِرَاقٌ being subj. (مبتدأ), and مِنْ خَلْفِهِنَّ pred. (خبر).

Another reading سَاقَطَتْ طِرَاقًا in the obj. case being in apposition with طِرَاقًا. Here the pron. هُنَّ refers to ابل camels.



غير in the obj. case, being obj. of exception, (مستثنى).

أن introduces the following noun sent., which is مضاف إليه.

أنا 1st pers. pron., in the obj. case, being subj. after أن, the pred. قد استعین (خبير) being the sent.

ب gives a transitive signification to خفّ.

An instance of الالتفات, turning from addressing to speaking of himself.

11 بِزُفُوفٍ كَانَهَا هَقْلَةٌ أُمٌّ رِيَالٍ دَوِيَّةٌ مَقْفَاءٌ .

“By means of a rapid she-camel, as if she were a young desert long-necked she-ostrich, the mother of young ostriches.”

ب shows relation between زُفُوفٍ and استعین in the preceding line. An instance of التضمين.

زُفُوفٍ adj. to ناقة under.

زُفُوفٍ &c., adj. sent. to كانها.

ها in the obj. case, being subj. (مبتدأ) after كانت; هَقْلَةٌ being pred. (خبير).

هَقْلَةٌ in apposition (بدل) with أُمٌّ رِيَالٍ.

دَوِيَّةٌ and مَقْفَاءٌ adj. to هَقْلَةٌ.

دَوِيَّةٌ adj. from دَر (=desert); ‘living in a desert.’

12 أُنْسَتْ لِبَاءَةً وَأَفْزَعَهَا الْهَلَّةُ . نَاصٌ عَصْرًا وَقَدَدْنَا الْإِمْسَاءُ

“She heard a low sound, and the hunters caused her to fear in the afternoon when evening had approached.”

Ostriches are wilder in the evening than during the heat of the day. Her fear would tend her to make her increase her pace, to the rapidity of which he is comparing the pace of the camel.

أُنْسَتْ from 4th conj. from أُنْسَ , the infin. being نَاس .

قُنَاصٍ pl. of نَاص .

(ظرف الزمان مفعول فيه) عَصْرًا obj. of time.

The address is to himself.

8 فَقَدَرْتُ نَارَهَا مِنْ بَعِيدٍ . : . بِخَزَازِي هِيَاهُ مِنْكَ الصَّلَاةُ

"You saw her fire from a distance on the hill of Khazázá; very far from you is your becoming warmed by that fire."

i.e., it is impossible for you to be with her now that your mind is fully occupied with events of greater moment.

بَعِيدٌ adj. to بَعْدُ under.

خَزَازِي a mountain on which fire used to be kindled early in the morning when there was an inroad.

هِيَاهُ a compound noun with the meaning of a past verb (بَعْدُ) and so indeclinable with فَتْحَةٌ or كَسْرَةٌ to the final ت .

الصَّلَاةُ In the nom. case, being subj. to هِيَاهُ .

Another reading فَقَدَرْتُ .

Another reading هِيَاهُ مِنْهَا الصَّلَاةُ = it is not possible for you now to warm yourself with her fire.

9 أَوْ قَدَّتْهَا بَيْنَ الْعَقِيقِ فَشَخَصِدْ — . : . بِنِ بَعْدٍ كَمَا يُلَوِّحُ الضِّيَاءُ

"She lit it between 'Aqeeq and Shakhsain with the wood of aloes; while it appeared as the dawn appears."

That is you were glad to see it.

كُلُّوْحِ الضِّيَاءِ = كَمَا يُلَوِّحُ الضِّيَاءُ , prep. here مصدرية , that of infin., — لَوْحًا , cogn. obj. under.

كُلُّوْحِ لَوْحًا كُلُّوْحِ الضِّيَاءِ = كُلُّوْحِ كَمَا يُلَوِّحُ الضِّيَاءُ elliptical for كَمَا يُلَوِّحُ الضِّيَاءُ an adj. sent. to هَا .

10 غَيْرَ أَنِّي قَدْ اسْتَعِينُ عَلَى الْهَرِّ . : . مِ إِذَا خَفَّ بِالْثَوْبِيِّ الْعَجَاءُ

"Except that I ask help for the removal of my sorrow, when a fast travelling urges the stayer to escape"

Others may fly from difficulties fearing them, but I perform my designs with the help of a fast she-camel.

All these nouns are in the nom. case, being co-ord. to الخُصَاءُ;  
So also those in the next line

5 قَرِيَاةُ الْقَطَا فَوَدِيَّةُ الشَّرِّ . . . يَمِبُ فَالشَّعْبَانِ فَلَا بَلَاءُ

"Then the gardens of Qatá, then the valleys of Shurbub,  
then Shu'batán, then Abláa."

الشَّعْبَانِ name of a hill with two projecting peaks.

That is, these places are next in order of proximity to his country, or it may mean that these are the places, where he met Asmán subsequently to seeing her at Burqatí Shamán."

6 لَا أَرَى مِنْ عَهْدَتْ فِيهَا فَايْكِي الْـ . . . يَوْمَ دَلَهَا وَمَا تَعِيرُ الْبَاءُ

"I do not see *her* whom I met in *these places*; so I am weeping to-day distractedly, and what *good* does weeping return *to the weeper*." ?

That is, of what use is weeping?

أَرَى a relat. pron., obj. of أَرَى, its صلة being the following sent.; the conjunctive pron. (عَائِد) being عَهْدَتْ, under.

اليَوْمَ obj. of time (ظرف الزمان مفعول فيه).

دَلَهَا in the obj. case, being (تَبَيَّنَ), specific object.

مَا interrogative, in the obj. case, by تَعِيرُ.

Another reading يُرَدُّ.

7 وَبَعَيْنِيكَ أَوْقَدْتَ هِنْدُ الْفَلَا . . . رَأَيْتُهَا تَلَوِي بِهَا الْعِلْيَاءُ

"In *sight of your eyes*, Hind lighted the fire in the evening,  
with which the high ground pointed *to her*."

This refers to the fire of hospitality.

وَبَعَيْنِيكَ elliptical for عَيْنِيكَ.

رَأَيْتُهَا in the obj. case, being obj. of time (ظرف الزمان مفعول فيه).

Another reading أَخْبَرًا on the last occasion.

تَلَوِي &c., adj. sent. النَارِ; or تَلَوِي, when it would mean "whom the high ground presents *to your sight*."

1 اذْثَنَّا بِبَيْنِهَا اَسْمَاءُ . رَبُّ ثَاوِيَمِلٍ مِنْهُ الثَّوَاءُ

"Asmáa informed us of her *intended* departure. Many a dweller is *such that his* stay is tired of."

That is the host gets tired of many a guest before his stay is over. He means that Asmáa was not such a guest as that.

اَسْمَاءُ subj. to اَذْنَتْ for فَيْرِ مَنْصَرَفٍ and ثَاوِيَمِلٍ .

ثَاوٍ apocopated form of ثَاوِي , in the gen. case by ثَاوٍ .

رَبُّ &c., passive sent., apodosis to رَبُّ .

2\* اذْثَنَّا بِبَيْنِهَا ثُمَّ وَلَّتْ . لَيْتَ شِعْرِي مَتَى يَكُونُ الْإِلْقَاءُ

"She informed us of her *intended* departure, then she turned away from us; would that my knowledge *comprehended* when my next meeting could be *with her*."

لَيْتَ in the obj. case, being subj. (مبتدأ) after شِعْرِي (خبر) being كَان or the like under.

مَتَى Interrogative noun of time (ظرف الزمان) in the obj. case.

3 بَعْدَ عَهْدٍ لَهَا يَدْقُرُ شَمَاءُ . عَ قَادَنِي دِيَارُهَا الْخُلَاصُ

"After meeting her in the stony and sandy tract at Sham-máa, and then the still nearer part of her country to us was Khalsáa;"

بَعْدَ obj. of time (ظرف الزمان) .

شَمَاءُ a diptote غير منصرفة for الف مهدودة .

الْخُلَاصُ subj. (مبتدأ) to the pred. (خبر) .

عَ قَادَنِي دِيَارُهَا الْخُلَاصُ may also = "And then the still more recent place of my meeting her was Khalsáa."

4 فَالْحَيَاتُ فَالْمَصَاحُ قَاعًا . قُ نَدَايَ فَعَاذِبُ فَالْوَفَاءُ

"Then are Muhayât, then the hills of Sifáh, then the summits of Fitáq, then 'Azib, then Wafáa;"

Both the feet *فاعلاتن* and *مستفع لن* freely undergo the following *زحاف* :-

(i) *خَبْن* (suppression of the second quiescent), which makes them respectively *فاعلاتن* and *مفاع لن*.

(ii) *كَفْ* (suppression of the seventh quiescent), which makes them respectively *فعلات* and *مستفع ل*.

*شُكْل* (the combination of the above two) is, however, ugly, interfering, as it does, with the melody of the metre.

The *عَلَّة* known as *تَشْعِيت*, which suppresses either the third letter *ع*, or the 4th letter *ل*, from *فاعلاتن*, thus turning it into *مفعولن*, occurs freely only in *عروض* and *فرب*, (the last feet of the two *hemistiches*).

It should be noticed in connection with this metre that *تَفْع* in *مستفع لن* is *و تدمفروق* (divided bar), and is never subject to any changes.

This metre is often indulged in by Arabic poets on account of its elegant melody, but is not so very extensively used as those of the previous poems.

Example of Scansion.—

أَذَلُّنَا	بَيْنُنَا	أَمَمَاءُ	رَبَّنَاوْ	يُمَلَّعْ	أَلْدَوَاءُ
فاعلاتن	مفاع لن	مفعولن	فاعلاتن	مفاع لن	فاعلاتن
سالم	متخبون	مُشَعَّتْ	سالم	متخبون	سالم

The *قافية* is *مُطْلَقَة* (free); of the class of *مُتَوَانَر*, where one *متحرى* letter occurs after a quiescent one. The poem is called *همزية*, from its *روي* being *هـ*. Its *مُجَرِّى* is *و* and *و* is its *صَلَة*, (the letter of prolongation.) It is *مردف* by *ا*, whose *حذو*, (or *فتحة of the letter preceding it*), is *هـ*.

In this metre, on account of the lesser capacity of the line, it is allowable to divide a word between the two *hemistiches*.

## القصيد السابعة

### THE SEVENTH POEM.

Ascribed to Hārith bin Hillizah, of the tribe of Yashkur and Bakr; one of the poets of the days of Paganism, who lived about the year 560 A. D. He was one of the Arabs, blessed with longevity, and is said to have lived nearly 150 years and to have composed the present poem when above 100 years of age. The circumstances that led to the composition of the poem are thus described.

'Amru bin Hind, a powerful tyrant of the time, took 100 men as hostages from each of the rival tribes of Bakr and Taghlib as surety on their part for the due fulfilment of the terms of peace that he had just brought about between them. These hostages had always to keep with 'Amru in his travels. During one of the travels all the Taghlibian hostages perished, and their tribe of Taghlib demanded the blood mulct from the tribe of Bakr. This led to a long discussion in the very presence of the king between Taghlib, led by their chief 'Amru bin Kulthoom, the author of the 5th poem, and Bakr under their leader Hārith, who was so excited with indignation that he composed and recited the present poem *extempore*, leaning on his bow. It is also said that Hārith, being white with leprosy, was not admitted to the presence of the king, but recited his poem from behind a curtain. The eloquence of the poem, however, fully commanding the admiration of the king, the curtain was removed in a short time and the poet was admitted to the presence of the king and was asked to dine with him.

The metre of the poem is the first of الخفيف (الضرب الأول), (من العروى الألى من الخفيف

فاعلان يستفع لى فاعلان . فاعلان مستفع لى فاعلان

I feared that I should die, before I had fought the two sons of Zamzam.

'Antarah killed their father ضَمَضِم in the battle of مُزَيْقِب, during the war well known as that of داحس والغبراء, between the tribes of 'Abs and Fazārah, wherein the latter were defeated with great loss. Harim and Husain, the two sons of Zamzam, were killed shortly afterwards by وَرْدِ بْنِ حَابِش from بني عيس.

لَمْ تَكُن here a complete verb, (فَعَلَ تَام), and not an incomplete verb (فَعَلَ نَاقِص). And so it takes only the subj. دَاثِرَةٌ.

Another reading وَلَمْ تَدَّرْ = has not yet turned or befallen.

الشَّامِي عَرَضِي وَلَمْ أَشْتَمِهِمَا . . . وَالنَّاذِرِينَ إِذَا لَمْ أَلْقِهَا دَمِي 94

"The two revilers of my honour, while I did not revile them, and the threateners of my blood, when I did not see them."

That is, they dared not threaten him when he was present.

أَلْقَاهُ إِذَا لَمْ أَلْقِهَا, in my absence.

الشَّامِي and النَّاذِرِينَ adj. s. agreeing with ضَمَضِم, and are consequently obj. dual.

الشَّامِي loves its on account of إِضَافَةٌ.

By an unusual poetic license, the ا sign of the aorist parts with its وَثَقَةٌ to the preceding quiescent م of لَمْ.

Another reading إِذَا لَقِيتَهُمَا = when I meet them.

النَّاذِرِينَ obj. of دَمِي.

إِنْ يَفْعَلْ فَلَقَدْ تَرَكْتُ أَبَاهُمَا . . . جُزْرَ السَّبَاعِ وَكُلَّ نَسْرِ نَشْعَمِ 95

"There is no wonder should they do so, for I left their father a prey for the wild beasts and every large old vulture."

يَفْعَلْ dual, stripped of و, being jussive by ا.

فَلَقَدْ introductory to the following sent., which is apodosis to ا.

جُزْرَ adj. in the obj. case, being secondary obj. to تَرَكْتُ.



ي 1st pers. pron., in the obj. case, being subj. after **أَنْتَ**, the pred. **عداني** (خبر) being the sent.

**عداني** i.e. was impossible for me.

**أَنْ** (عَصَدِيَّة), introductory to the noun sent. **زِيَارَتِي لَكَ**, subj. to the sent. being equivalent to the infin. phrase **زِيَارَتِي لَكَ**.

The address is to his sweetheart.

**مَا** a rel. pron., obj. of **اعلمي**, its صلة being **قد علمت**, and the connective pron. (**عَائِدَة**) under.

**بعض** obj. of **اعلمي**.

**مَا** relative, in the gen. case, being مضاف إليه to **بعض**.

**تعلمي** jussive, 2nd pers., fem. gen., sing. number; its obj. under.

حَالَتْ رَمْلَحُ بَنِي بُغْيَضٍ دُونَكُمْ. وَزَوَتْ جَوَانِي الْحَرَبِ مَنْ لَمْ يُجْرِمَ \*91

"The lances of the tribe of Baghcheez intercepted you and the perpetrators of the war set aside those who did not perpetrate it.

**دُونُ** obj. of place, (**ظرف المكان**).

**مَنْ** a rel. pron., obj. of **زوت**; its صلة being the sent. **لم يُجْرِمَ**.

**جَوَانِي** pl. of **جَانِيَة** from **جَنَى**.

وَلَقَدْ كَرَّرْتُ الْمَهْرَ يَدْمَى نَحْرَهُ. حَتَّى اتَّقَنَنِي الْخَيْلُ بِأَبْنِي حَذِيمَ \*92

"And, verily, I turned the horse for the attack, while his neck was bleeding, until the horses began to shun me, O ye two sons of Hizyam."

**الْمَهْرُ** as adj. sent. to **يدمى نحره**.

**اتَّقَنَنِي** subj. to **الخيَل**.

**أَبْنِي** dual, in the obj. case, being مضافى compound & vocative.

وَلَقَدْ خَشِبْتُ بِأَنْ أَمُوتَ وَلَمْ تَكُنْ. لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنِي ضَمِيمَ \*93

"And verily I feared that I should die, while there has not yet been a turn for war against the two sons of Zamzam;"

أَذْهَبَ in the nom. case, being subj. of شَفَا and قِيلَ .

Another reading وَأَبْرَأَ سَقَمَهَا .

ك interjection, used on suddenly becoming aware of one's error. 2nd per. pron., in the obj. case, by وَي .

عَنْتَر in the nom. case, being (مَنَادَى مُفْرَدٌ مَوْخَمٌ) single apocopated vocative.

88 وَالْخَيْلُ تَقْفَحُ الْخَبَارَ عَوَابِسًا . مِّنْ بَيْنِ شَيْطَمَةٍ وَاجْرَدِ شَيْطِمٍ

"While the horses sternly frowning were charging over the soft soil, *being* partly the long-bodied mares, and *partly* the long-bodied, well-bred horses."

The horses of the enemy were big and well-bred.

(وَأَوَّالِ الْخَالِ) , و introduced by جملة حالية , &c. والخيل

عَوَابِسَ obj. of مِنْتَهَى الْجَمُوع , being غير منصرف , حال , but here used with تَنْوِين by a poetic license.

89 ذَلَّ رِكَابِي حَيْثُ شِئْتُ مُشَايِعِي . لِّبِّي وَاحِفٌ بِأَمْرِ مَرِيَمٍ

"My riding camels are tractable, *they go* wherever I wish; *while* my intellect is my helper, and I drive it forward with a firm order."

That is, I carry out my plans with sagacity and determination.

ذَلَّ pl. of ذَلَّ , pred. to the subj. رِكَابِي .

رِكَابٌ a collective noun for camels.

حَيْثُ noun of place, indeclinable with ضَمَّة , being in combination of شِئْتُ with the past sent. اَضَافَةٌ .

لِّبِّي pred. to the subj. مُشَايِعِي .

Another reading قَلْبِي = my heart.

90 إِنِّي عَدَانِي أَنْ أَرْوِي فَأَعْلَمِي . مَا قَدِ عِلِمْتُ وَبَعْضُ مَا لَمْ تَعْلَمِي \*

"Verily, it lay beyond my *power* that I should visit you; so, know what you have known, and some of what you have not known."

غَدِيرٌ adj. to دُجِمَ .

84 مَا زِلْتُ أَرْمِيهِمْ بِغُرَّةِ نَحْرِهِ . وَلَبَانَهُ حَتَّى تَسْرِبَ بِلَدَمِ

"I did not cease charging them, (*the enemy*), with the prominent part of his, (*horse's*), throat and breast, until he became covered with a shirt of blood."

أَرْمِيهِمْ sent. pred. after مَا زِلْتُ .

Another reading, بِغُرَّةِ وَجْهِهِ = with the shining front of his face.

85 فَازُورَ مِنْ وَقَعِ الْقَنَابِلَانِ . وَشَكَى إِلَيَّ بِعَبْرَةٍ وَنَحْمِصِ

"Then he turned on account of the falling of the spears on his breast, and complained to me with tears and whinnyings."

86 لَوْ كَانَ يَدْرِي مَا الْحَاوِرَةُ اشْتَكَى . وَلَكِنْ لَوْ عَلِمَ الْكَلَامُ مَكَلَبِي

"If he had known what conversation was, he would have complained with words, and verily he would have, had he known speech, talked with me."

حَوِىَ الشَّرْطِ conjunction of condition لَوْ

يَدْرِي a sent. pred. after كَانَ .

يَدْرِي a sent. obj. of مَا الْحَاوِرَةُ

مَا interrogative (اسْمُ الاسْتِفْهَامِ) subj. ; الْحَاوِرَةُ , pred. (خَبَرٌ) .

اشْتَكَى apodosis لَوْ .

لَ For emphasis (تَاكِيدٌ) used with the apodosis لَوْ .

مَكَلَمَ In the obj. case, being pred. (خَبَرٌ) after كَانَ .

يَ 1st pers. pron., in the gen. case, being مضاف إِلَيْهِ .

87 وَلَقَدْ تَنَافَسْنِي وَأَذْهَبَ مَقْمَهَا . فَبَلَ الْفَوَارِسِ وَبَكَ عَنَّا قَدِيمِ

"And verily the speech of the horsemen, 'woe to you, 'Antarah, advance, and attack the enemy,' cured my soul and removed its sickness."

يَتَذَامِرُونَ adv. sent. of حال.

لَهَا apodosis to كَرَرْتُ .

كَرَرْتُ in the obj. case, being حال to the 1st per. pron., implied subj. of غَيْرُ

80 يَدْعُونَ عَنُقَرُوَالرِّمَاحَ كَانَهَا . اَشْطَانُ بُكْرِ فِي لَبَانِ الْاَدَمِ

“They were calling ‘Antarah, while the spears were as though they were well-ropes in the breast of Adham.”

Subj. to يَدْعُونَ people under.

عَنُقَرُ shortened form of عَنُقَرَةٌ by a poetic license ; or عَنُقَرُ may be taken as مَنَادَى , apocopated vocative. In the latter case, يَدْعُونَ عَنُقَرُ means,—  
“They call, ‘O ‘Antarah’,”

و introductory to the following sent. of حال , (جَمَلَةٌ حَالِيَّةٌ).

اَلرِّمَاحُ subj. (مَبْتَدَأٌ), the pred. (خَبَرٌ) being the following sent.

هَا subj. after كَانَتْ , and اَشْطَانُ (pl. of شَطْنٌ) the pred.

81 يَدْعُونَ عَنُقَرُوَالسِّبْوَافَ كَانَهَا . لَمَعُ الْبَوَارِقِ فِي مَحَابِ مُظْلَمِ\*

“They call ‘Antarah, while the swords were as though they were the flash of lightnings in a dark cloud.”

The construction of sentences in this and the following lines is precisely the same as in the preceding line.

82\* يَدْعُونَ عَنُقَرُوَالسِّهَامَ كَانَهَا . طَشَّ الْجَرَادُ عَلَى مَشَارِعِ حَوْمِ\*

“They were calling ‘Antarah, while the arrows *were flying*, as though they were a flight of locusts, hovering above watering places.”

مَشَارِعِ is غَيْرُ مُنْصَرَفٍ , being extreme plural.

حَوْمِ pl. of حَائِمٌ adj. to الْجَرَادِ .

83 يَدْعُونَ عَنُقَرُوَالدَّرُوعَ كَانَهَا . حَدَقُ الصَّفَادِ فِي غَدِيرِ دِجَمِ\*

“They were calling ‘O ‘Antarah,’ while the coats of mail *shone with close rings, shining* as though they were the eye-balls of frogs *floating* in a wavy pond.”

نداء to حال adj. sent. قد علا

سمعت dual in the obj. case by ابني

و Muhallam يسهون تحت لوأئهم . والموت تحت لوأء آل Muhallam 77

“While the tribe of Muhallam were struggling under their banners, and death was under the banners of the tribe of Muhallam.”

يسعون &c., an adv. sent. of حال introduced by و; subj. being Muhallam, and pred. يسهون .

Another reading و Muhallam in the gen. case, being co-ordinate to مرة in line 76.

تحت &c., an adv. sent. of حال; subj. الموت and تحت &c., pred.

This line is an example of the figure الصدر على الصدر, where the last word of the line is the same as the first.

ايقنت ان سيكون عندلقاتهم . ضوب يطير عن الفراخ الجثم 78

“I made sure that at the time of their encounter there would be a blow, which would make the heads fly from the bodies, as the bird flies from off her young ones sitting close.”

ايقنت apodosis to لما in the previous line.

ايقنت introducing a sent., obj. of ان

عند obj. of time (ظرف الزمان).

ضوب &c., adj. sent. to يطير

لما رايت القوم اقبل جمعهم . يقدامون كبريت غير مدسم 79

“When I saw the people, while their mass advanced, excite one another to fight, I turned against them without being reproached for any want of bravery.”

اقبل جمعهم adj. sent. of حال; the introducing conjunctional phrase وقد being under.

لُ for emphasis (تأكيد).

Another reading بِالصُّحَى = in the forenoon.

74 فِي حَوْمَةِ الْحَرْبِ الَّتِي لَا نَشْكِي .: فَمِرَاتِهَا الْإِبْطَالُ غَيْرَ تَغْمِمْ

"In the thick of the battle, of which the warriors do not complain of the rigours, except with an unintelligible noise."

The only sound they uttered was a war-cry.

في connects حَوْمَةٌ with حَفِظْتُ, or نُقِلَصَ, in line 73.

Another reading غَمْرَةُ الْحَرْبِ.

غير in the obj. case, being مستثنى, obj. of exception.

75 إِذْ يَنْقُرُونَ بِي الْأَمَةِ لَمْ أَخِم .: عَنْهَا وَلَكِنِّي تَضَاقِقُ مَقْدَمِي

"When they, (i.e., my people,) defended themselves with me against the spears of the enemy, I did not refrain from them (i.e., the spears,) through cowardice, but the place of my advance had become too strait."

It was not fear which retarded him, but the pressure of the enemy in the line of advance.

يَنْقُرُونَ pl. of سَنَان in the obj. case, by الْأَمَةِ.

لَمْ أَخِم apodosis to إِذْ (= لَمَّا); aor. jussive from أَخِمَ, to fear, to be cowardly.

تَضَاقِقُ مَقْدَمِي, the subj. after لَكِن; the pred. being the sent. مَقْدَمِي.

مَقْدَمُ noun of place from conj. IV. from قَدِمَ.

Also a verbal noun, when تَضَاقِقُ مَقْدَمِي = my advancing proved too hard.

76 لَمَّا سَمِعْتُ نِدَاءَ مَرَّةٍ قَدْ عَلَا .: وَابْنِي رِبْعَةً فِي الْغُبَارِ الْأَقْتَمِ

"When I heard the cry of Murrah rise, and saw the two sons of Rab'ah in the thick dust."

علمية and تَانِيَتْ being غير منصرف for تَنْوِين without فَتْحَةٌ with مَرَّةٍ.

70 قَالَتْ رَأَيْتُ مِنَ الْأَعَادِي غِرَةً . وَالشَّاةُ مِمَّا يَكُونُ لَهُ الْوَيْلُ

"She said, 'I saw carelessness on the part of the enemies, and that the doe is possible to him who is shooting.'"

أَعَادِي pl. of أَعْدَاء , pl. of عَدُو .

غِرَةً obj. of رَأَيْتُ .

هُوَ يَرْيُ م a relative pron., its صلة being the sent. هُوَ يَرْيُ .

Another reading هُوَ يَرْيُ .

71 وَكَأَنَّمَا انْفَقَتْ بِحَيْدٍ جَدَايَةً . وَشَاعِنَ الْغَزْلَانِ حِرَارُئِمُ

"And it was as though she looked towards me with the neck of a doe, a fawn of the gazelles, pure and with a white upper lip."

جَدَايَةً in the gen. case, being in apposition with شَاعِنَ .

Another reading مِنْ التَّرْبَعِيِّ = from the gazelle, born in spring.

72 نَبَيْتُ عَنْهُمْ غَيْرُ شَاكِرٍ نِعْمَتِي . وَالْكَفْرُ مَخْبُذَةٌ لِنَفْسِ الْمُنْعِمِ

"I am informed that 'Amru is unthankful for my kindness while ingratitude is a cause of evil to the soul of the giver."

'Amru, the 'Absian, who insulted the poet.

نَبَيْتُ secondary, and غَيْرُ third obj. to the passive verb عَنْهُمْ .

The second hemstich, an instance of الْمَثَلُ , a general Maxim.

73 وَلَنَدَحَقَّقْتُ وَصَاةَ عَمِّي فِي الْوَعْيِ . إِذْ تَقَالَصُ الشَّقَاتُ عَنْ وَضْعِ الْقَمِ

"And, verily, I remember the advice of my uncle, in the battle, when the two lips quiver from off the white teeth of the mouth,"

i.e., when the lips quiver with fear; or when the lips contract showing the teeth, and the warriors grin very sternly.

بُطْل in the nom. case, being pred. to the subj. هو under. ; or in the gen. case, being adj. to حامي الحقيقة in line 60.

ثِيَابُهُ subj. after كَانَ, and فِي مَرَدَّةٍ pred.

نَعَالٌ secondary obj. to the passive verb, يُعْذَى .

لُعْذَى نَعَالٌ السَّيِّئَةُ Lit. = who is clad in shoes of, &c.

يُعْذَى &c. ; and لَيْسَ بِقَوَامٍ adj. sent. to بطل .

صَبَبَ a description of soft leather, shoes made of which only rich men can afford to wear.

That is he is tall, rich, and born alone without a twin, and so perfectly developed in body ; or, that no one resembles him in bravery, strength, etc.

The three adj. sent. s afford good examples of كِنَايَةٌ, Metonymy.

68 يَا شَاةَ عَاقِنِصٍ لِمَنْ حَلَّتْ لَهُ . حُرِّمَتْ عَلَيَّ وَلَيْتَهَا لَمْ تُحَرِّمِ

“Oh, how wonderful is the beauty of the doe of the hunt, to whom is she lawful? To me she is unlawful; would to God that she was not unlawful.”

Here he again reverts to address his sweetheart.

The Arabs may not marry with a woman of a tribe with whom they are at war. *Vide* lines 9 and 10. Or because she, being a wife of his father's, cannot marry with him; or because she was a refugee with him.

شَاةٌ in the obj. case, being مَضَافٍ .

It conveys a force of admiration (تَعْجِبٌ).  
مَا expletive.

عَاقِنِصٍ in the gen. case, being مَضَافٍ إِلَيْهِ .

لِمَنْ interrogative noun (اسم الاستفهام) ; in the gen. case by لِ .

حُرِّمَتْ عَلَيَّ , adj. sent. to شَاةٌ .

لَمْ تُحَرِّمِ in the obj. case, being subj. after لَيْتَ , the pred. being حُرِّمَ .

69 قُبِعْتُ جَارِيتِي فَقُلْتُ لَهَا اذْهَبِي . فَتَجَسَّيْ اَخْبَارَهَا لِي وَعَلِمِي

“So, I sent my female slave, and said to her, ‘go, find out news of her and inform me.’”

اذْهَبِي Imp., fem., sing. ; so also the other verbs.

intending *killing* him, he showed his teeth, *but* without smiling."

That is, he snarled as it were; or his lips quivered from fear.

قدنزلت sent. second obj. to رأى used as حال to the 1st pers. pron. ي. اريدة adj. sent. of حال to the 1st pers. pron., implied subject of نزلت لما. &c., apodosis to أبدى.

The allusion is to the poet's killing Zamzam, father of Husain and Harim who insulted him. *Vide* line 93.

لغدير نَبَسْمُ an instance of the figure الاستدراك, or Emendation.

عَهْدِي بِمَدِّ النَّهَارِ كَانَهَا . خُضِبَ الْبَنَانُ وَرَأْسُهُ بِالْعِظَامِ 65

"My meeting with him was when the day spread out, and he was as if his fingers and his head were dyed with indigo."

The dried blood was of an indigo colour.

عَهْدِي In the nom. case, being subj. مَبْتَدَأ.

مَدِّ Infin. in the obj. case, being obj. of time (ظرف الزمان), pred. خبر. حِينَ امْدَدَ النَّهَارُ = مَدَّ النَّهَارُ.

Another reading شَدَّ = advancing, rising high.

بِهِ in حال to خُضِبَ &c., sent. expressing حال.

فَطَعْنَهُ بِالرَّمْحِ نَمَّ عُلُوَّتُهُ . بِمَهْدٍ صَافِيٍّ الْحَدِيدَةِ مَجْذَمٌ 66

"I pierced him with my spear, and then I set upon him with my Indian sword pure of steel, and keen,"

بِـ gives a transitive signification to عُلُوَّتُهُ (القعدة).

مَجْذَمٌ and صَافِيٍّ الْحَدِيدَةِ under. سَيْفٍ to مَهْدٍ adj.

مَجْذَمٌ intensive adj. from جَذَمَ to cut.

بَطْلٌ كَانَ ثِيَابَهُ فِي مَرْحَةٍ . نَحَذِي نَعَالِ السَّبْتِ لَيْسَ بِتَوَامٍ 67

"—A warrior, so stately in size as if his clothes were on a high tree; soft leather shoes are worn by him and he is not twinned."

Another reading **مَشَّتْ** = a thong with which a coat of mail is strengthened in its parts.

Another reading **مُشَكَّتْ** (1) = a coat of mail with rings fastened together.

Here as **صَابِغَةٌ** means the same, it is an instance of **إِضَافَةُ الشَّيْءِ إِلَى نَفْسِهِ**, (where a word is in the combination of **إِضَافَةٌ** with its own synonym). Or, **مَشَكَّ مَصْبِغَةٍ** may be taken as elliptical for **مَصْبِغَةٌ مَصْبِغَةٍ** = Many a coat of mail of iron, of full size.

(2) = rivets wherewith the rings of a coat of mail are fastened.

**هَتَكَتْ** &c., sent., apodosis to **و** (= **رَبَّ**).

**فُرُوجُهَا** = its middle parts.

**عَنِ** = off; i.e., exposing.

**حَامِي** adj. to **رَجُلٍ** under.

**الْحَقِيقَةُ** = that which it is one's duty to defend.

**مُعَلَّمٌ** = marked with a badge; or pointed at *as very brave*.

رَبْذِ يَدَاهُ بِالْعِدَاحِ إِذَا شَأْ . هَتَايَ غَايَاتِ التِّجَارِ مَلُومٌ 63

“Whose hands are ready with gambling arrows when it is winter, a tearer-down of the signs of the wine-sellers, and *one* reproached for *his extravagance*.”

The richer Arabs gamble as to who shall kill his camel in the time of scarcity to distribute the flesh amongst the poor. The wine-sellers take down their signs when they have run out of liquor; the meaning of tearing down the signs being that he drinks up all their wine. *Vide* line 44 and lines 58 and 59 of Poem IV.

**رَبْذِ يَدَاهُ بِالْعِدَاحِ** an adj. phrase to **حَامِي الْحَقِيقَةِ** in line 62. So also **هَتَايَ** and **مَلُومٌ**.

**رَبْذِ** In the nom. case, being subj. to the adj. **يَدَاهُ**.

**إِذَا شَأْ** = when it is winter, or food is scarce; or in the time of famine.

**التِّجَارِ** pl. of **تَاجِرٌ** = a wine-seller.

لَمَّا رَأَيْتُ قَدْ نَزَلْتَ أَرِيدُهُ . أَبْدَى نَوَاجِذَهُ لِغَيْرِ تَبَسُّمٍ 64

“When he saw that I had descended from my horse and was

بِرَحِيْبٍ الْفَرْعَيْنِ يَهْدِي جُرْسَهَا . بِاللَّيْلِ مُعْتَسِ الذِّيَابِ الضَّرْمِ 59

"*Inflicting a wound, wide of its two sides, the sound of the flow of blood from it leads at night the prowling wolves, burning with hunger.*"

طحنة *alj. phrase to* under.

طعنة & *alj. sent. to* .

معتس *partic. adj. to* ذيب *under., obj. of* يهدي .

معتس الذياب *Lit. = prowling one from the wolves.*

Another reading الضرم = devouring.

فَشَكَّتْ بِالرُّمَحِ لَا مِمَّ ثِيَابَهُ . لَيْسَ الْكَرِيمُ عَلَى الْقَتْلِ مُحَرَّمِ 60

"*I rent his vesture with a rigid spear, for the noble one is not forbidden to the spears.*"

His being noble did not save him from being killed.

Another reading هَابَةٌ = his skin.

ليس *expletively used with the pred. after* ب .

The last hemistich is a good example of مُثَلِّ (a General Maxim).

فَرَكْنَهُ جُزْرًا اسْبَاحًا يَشْدَهُ . يَقْضِمْنَ حَسَنَ بَنَانِهِ الْمَعْصَمِ 61

"*Then I left him a prey for the wild beasts, who seize him, and gnaw the beauty of his fingers and wrist.*"

فَرَكَتْ *pl. of* جَزَعَتْ , *second. obj. of* فَرَكَتْ .

يَقْضِمْنَ *adj. sent. of* حَالٍ *to* السَّبَاحِ ; so also يَقْضِمْنَ & .

وَمَسَّكَ سَابِغَةً بَقَعَتْ فُرُوجَهَا . بِالسَّيْفِ عَنْ حَامِي الْحَقِيقَةِ مُعْلَمِ 62

"*And many a long, closely woven coat of mail, I have split open the links of it, with a sword, off one defending his rights, and renowned for bravery.*"

مَسَّكَ *a noun of place (اسم الظرف) a coat of mail, the links of which are small and close; or which is narrow in the rings. In the gen. case, by (= رب).*

i.e., I covet no booty, but I generously give my share to others.

تُخْبِرُ jussive, being apodosis to the interrogative sent. هَلْ صَالَتْ in line 52.

مَنْ a rel. pron. subj. to تُخْبِرُ, the rel. clause (صلة) being شَهِدَ &c.

أَنْتِي a noun sent. secondary obj. to تُخْبِرُ, introduced by أَنْ.

عِنْدَ, noun of time, in the obj. case

فَارَى مَغَانِمَ لَوْ أَشَاءُ حَوْبَتَهَا . . . فَيَصْدُنِي عَنْهَا الْكِبَا وَتُكْرِمِي \* 56

"I see spoils, which, if I want I would win; but *my* bashfulness and my magnanimity hold me back from them."

أَرَى, pl. of غَنِيْمَة, a diptote, غير منصرف, in the obj. case by أَرَى.

مَغَانِمَ a complex adj. sent. to لَوْ أَشَاءُ حَوْبَتَهَا.

لَوْ أَشَاءُ protosis, شرط, and حَوْبَتَهَا, apodosis or جزاء.

وَمُدْجٍ كَرَّةَ الْكِمَاةِ نَزَالَهُ . . . لَا مُمْعِنَ هَرَبًا وَلَا مُسْتَسْلِمَ 57

"And many a fully armed one, whom the warriors shunned fighting with, neither a hastener in flight, nor a surrenderer;"

مُدْجٍ, adj. to فَارَسٍ under., in the gen. case, by the prep. وَ (= رَب) so also مُمْعِنَ and مُسْتَسْلِمَ.

مُدْجٍ &c., adj. sent to كَرَّةَ.

مُمْعِنَ obj. to هَرَبًا.

جَادَتْ لَهُ كَفِّي بِعَاجِلِ طَعْنَةٍ . . . بِمُنْتَفٍ صَدَقِ الْكُعُوبِ مُقْوِمَ 58

"My hands were generous to him by a quick point with a straightened spear, strong in the joints;"

&c., sent. apodosis to جَادَتْ لَهُ (= رَب) in the preceding line.

مُقْوِمَ part. adj. to رَمَحَ under.; so also صَدَقِ الْكُعُوبِ and مُنْتَفٍ.

Another reading عَجَلَتْ = hastened.

Another reading سَبَقَتْ يَدَايَ لَهُ بِمَارِنٍ ضَرْبَةٍ = my hands anticipated him with a severe blow.

53

إِذْ لَا زَالَ عَلَى رَحَالَةٍ سَابِغٍ . نَهْدَ تَعَاوُرَةِ الْكِمَاةِ مُكَلِّمَ

“At a time when I never ceased to be in the saddle of a long striding, wounded, sturdy horse, against whom the warriors came in succession.”

إِذْ an indeclinable noun of time (ظرف الزمان), being in construction of إضافة with the following sent., which it introduces as a noun clause, obj. of مَالَتْ; or as an adj. clause to عَنْ حَالِي, (about my condition), under, prep. phrase to مَالَتْ in the preceding line.

لَا زَالَ a فعل تام, (a complete verb), not a فعل ناقص, (incomplete verb).

تَعَاوُرَةُ الْكِمَاةِ مُكَلِّمَ, نُهْدَ, and the sent. سَابِغٍ adj. to فَرَسٍ under.; so also تَعَاوُرَةُ aorist; or تَعَاوُرَ, aorist, syncopated of تَعَاوُرَ.

Another reading تَعَاوُرَ or تَعَاوُدَ = stuck to him fast.

الْكِمَاةُ pl. of كَيْمٍ = a warrior, whose prowess does not appear till he fights.

مُكَلِّمَ = wounded; Past part., adj. to سَابِغٍ.

54 طَوْرًا يُجْرَدُ لِلطَّعَانِ وَتَارَةً . يَأْوِي إِلَى حِصْدِ الْقِسِيِّ عَرْمَرَمٍ

“At one time he is detached to charge the enemy with the lance, and at another he joins the large host with their bows tightly strung.”

طَوْرًا obj. of time to يُجْرَدُ.

تَارَةً obj. of time to يَأْوِي.

عَرْمَرَمٍ adj. phrase to حِصْدِ الْقِسِيِّ.

55 تُخْبِرُكَ مِنْ شَهِدِ الرِّقَاعِ أَنِّي . أَغْشَى الْوُغَى وَأَعِفُّ عِنْدَ الْمَغْنَمِ

“He who was present in the battle will inform you, that verily I rush into battle, but I abstain at the time of taking the booty.”

تُرِكْتُ &c., apodosis to و ; & its obj. under.

مُجَدَّلاً , partic , secondary obj. to تَرِكْتُ , expressing حال .

تَمَكَّرَ &c., adj. sent. of حال to & .

كَشِدْقِ الْأَعْلَمِ prep. phrase, adj. to مَبْكَأً (= hissing), cogn. obj. under.

51 مَبَقَّتْ يَدَايِ لَمْ يَعِجَلِ طَعْنَةً . وَرَشَّاشٍ نَافِذَةٍ كَلَوْنِ الْعَنْدَمِ

“My two hands preceded him with a hasty blow, *striking him before he could strike me*; and with the drops of blood from a penetrating *stroke*, red like the colour of Brazil wood.”

عَاجِلِ, adj. مَضَافٌ to the noun طَعْنَةً, the noun it qualifies.

Another reading عَجَلْتُ يَدَايِ لَمْ يَمَارِنِ طَعْنَةً = my hands hastened to him with a flexible spear for piercing.

رَشَّاشٍ in the gen. case, being co-ord. to عَاجِلِ.

نَافِذَةٍ adj to ضَرْبَةٍ (= stroke), under.

52 هَلَا مَالَتْ لِتُخَيِّلَ يَا ابْنَةَ مَالِكٍ . إِنْ كُنْتَ جَاهِلَةً بِمَا لَمْ تَعْلَمِي

“Why did you not ask the horsemen, Oh daughter of Málík! if you were ignorant, concerning what you did not know about my condition,”

The daughter of Málík is of course 'Ablah.

هَلَا compound of هَلْ and لَا .

ابْنَةُ in the obj. case, being comp. voc. (مَعَادَى مَضَايِ).

هَلَا مَالَتْ &c., sent apodosis to إِنْ .

مَالَتْ with مَا and connects عَنْ = بِمَا in ب .

جَاهِلَةً in the obj. case, being pred after كُنْتَ .

لَمْ تَعْلَمِي jussive, fem gender , 2nd pers, sing. num , rel. sent to مَا عَائِدٌ , obj , & under.

48 فَأَذَا شَرِيتُ فَإِنِّي مُسْتَهْلِكٌ . مَالِي وَعَرَضِي وَإِفْرَ لَمْ يَكُلْ

"And when I have drunk, verily, I am the squanderer of my property, and my honour is great, and is not sullied."

That is, drunkenness makes him generous and not ill-tempered.

Another reading وَإِذَا التَّشَيْتُ = when I am drunk.

ف. فَإِنِّي &c., sent. apodosis to إِذَا, introduced by ف.

مُسْتَهْلِكٌ obj. to the partic. مَالِي .

وَأَوَالِحَالِ جملة حالیه introduced by وإوالحال and عرضي وإفر an adv. sent.

لم يَكُلْ adj. sent. to عرضي ; Lit., is not wounded.

49 وَإِذَا صَحَوْتُ فَلَا أَقْصُرُ عَنْ نَدَى . وَكَمَا عَلِمْتَ شِمَائِلِي وَتَكْرِمِي

"And when I have become sober, I do not diminish in my generosity, and as you know, so are my qualities and my liberality."

وَأَوَالِحَالِ إِذَا, introduced by فلا أقصر .

مَا a rel. pron. in the gen. case by ك, the rel. clause, (ملة) being & obj. of علمت, under.

تَكْرِمِي and شِمَائِلِي the subj. being كَمَا عَلِمْتَ pred. sent. ;

50 وَحَلِيلٍ غَانِيَةٍ تَرَكْتُ سِجْدًا . تَمَكُّوْا فَرَأَيْتُمْ كَشَدِّقَ الْإِلَهِ

"And many a husband of a beautiful woman, I have left prostrate on the ground, his shoulders hissing like the side of the mouth of one with a split lip."

That is, the blood was spurting and hissing from a wound in his shoulder.

حَلِيلٍ in the gen. case, by the prep. وَ (= و).

Another reading وَخَلِيلٍ = some friend.

غَانِيَةٍ also = proud of her beauty; or chaste, keeping to her husband; or dispensing with artificial decorations; or content with her father's house; or married; or not seeking, but sought by others. The ruling idea in all is independence and contentedness.

مَرْمُذًا قَتَّ adj. phrase, 2nd pred. after اِنَّ .

مَرْمُذًا قَتَّ in the nom. case, being subj. to the adj. مَرْمُذًا .

وَلَقَدْ شَرِبْتُ عَنِ الْمَدَامَةِ بَعْدَ مَا . رَكِدًا لَهَا جَرَّ بِالْمَشُوفِ الْمَعْلَمِ 46

“And, verily, I have drunk wine after the midday heats have subsided, *buying it* with the bright stamped coin.”

The Arabs, before Mohammad, considered drinking with one's friends to show a generous disposition. The poet therefore is now boasting of his generosity.

لِلتَّبَعِضِ (partitive) مِنْ هُنَا .

بَعْدَ obj. of time (ظرف الزمان), and مضاف to the following sent.

رَكِدًا لَهَا جَرَّ = مَرْمُذًا لَهَا جَرَّ; here مَا is مصدرية, with which the following verb has the force of an infinitive.

الْمَشُوفِ adj., either to (i) الدِّينَارِ (gold coin); or (ii) الْقَدَحِ (goblet), under.

بِزَجَاجَةٍ صَفْرَاءَ ذَاتِ امْرَأَةٍ . قُرْنَتْ بِأَزْهَرِ الشَّالِ مُقَدِّمِ 47

“From a glass, yellow with the lines of the glass-cutter on it, which was accompanied by a white stoppered bottle on the left hand side.”

صَفْرَاءَ a diptote, غير منصرف, for اَلْفَ مَمْدُودَةٍ; adj. to زَجَاجَةٍ; or rather to خَمْرٍ, which by metonymy is called زَجَاجَةٍ; or زَجَاجَةٍ elliptical for بِخَمْرٍ زَجَاجَةٍ; in which case ذَاتِ امْرَأَةٍ would mean, “emitting rays.”

قُرْنَتْ &c., adj. sent. to زَجَاجَةٍ .

أَزْهَرُ a diptote, غير منصرف, for صَفْقَةٍ and وزن الفعل, adj. to اِبْرِيقِ (= flagon), under.

فِي الشَّالِ . Another reading

بِالْيَمِينِ, on the right; or in the right hand of the cup bearer.

أَنْ introduces a noun sent. in gen. case by the prep. لِ .

هَـ subj, and لَمَعَتْ pred. after أَنْ .

أَنْ تُعَدِّ فِي دُونِي الْقَنَاعَ فَأَنْتِي . ∴ طَبَّ بِأَخْذِ الْفَارِسِ الْمُسْتَلْتِمِ 43

“If you lower your veil *over yourself* in front of me, of what use will it be? for, verily, I am expert in capturing the mailed horse-man.”

فَأَنْتِي &c., a sent. apodosis to أَنْ , introduced by ف .

تُعَدِّ fem., 2nd pers., sing., jussive by شَرَطَ after أَنْ .

Another reading الْمُسْتَلْتِمِ = tying up his beard.

ي in the obj. case, being sub. (مبتدأ) and طَبَّ pred. (خبر) after أَنْ .

Lines 39 to 41 are often quoted as best illustrations of the figure *إلافتنان* = Variegation. Descriptions of love and valour are here very nicely blended together.

أَنْتِي عَلَيَّ بِمَا عَلِمْتَ فَأَنْتِي . ∴ مَسَّحَ مُخَالَفَتِي إِذَا لَمْ أَظْلَمَ 44

“Praise me for *the qualities*, which you know, I possess, for, verily, when I am not ill-treated, I am gentle to associate with.”

أَنْتِي Imp., fem., sing.

مَا rel. pron, its rel. clause being عَلِمْتَ , obj. 3 under.

إِنْتِي a sent. apodosis to إِذَا , introduced by ف .

مُخَالَفَتِي an adj. phrase, pred. after أَنْ . مُخَالَفَةٌ subj. to the adj. مَسَّحَ , of common gender.

Another reading مَسَّحَ .

وَإِذَا ظَلَمْتُ فَإِنَّ ظِلْمِي بِأَمْسَلٍ . ∴ مَرَمَذَاتُكُمْ كَطَعِمِ الْعَلَقِمِ 45

“And if I am ill-treated, then, verily, my tyranny is severer, very bitter is the taste of it, as the taste of the colocynth.”

يَنْبَاع, another form of يَنْبَع, with the فصحه of ب prolonged into ا; its subj. the implied pron. referring to رَبِّ or كَحِيل, to which it is an adj. sent.

Another reading حُرَّة free in action, of noble breed.

فَضُوب adj. to نَاقَة under.

Another reading القَيْقِ الْمَكْدَم = the stallion bitten by others. Or الْمَقْرَم reserved for generating the race.

This line is an instance of التَّضْمِين.

40\* أَبْقَالَهَا طَوْلَ السِّقَارِ عَقْرَمَةً . مَنَدًا وَمِثْلَ دُعَائِمِ الْمُتَخَيِّمِ

"The length of the journey left her a strong, well-built body, like a high palace, strongly built with cement, and rising high; and feet like the supports of a firmly pitched tent."

مَقْرَمَةً adj. to قَصْرًا under.; so also سُنْدًا.

مِثْلُ &c., adj. clause to قَوَائِمُ (= legs) under.

Another reading الْمُتَخَيِّمِ, when the meaning would be, "like the supports, placed by one pitching a big tent."

41\* وَلَقَدْ ذَكَرْتُكَ وَالرِّمَاحَ نَوَاحِلَ . مَنِيَّ وَبَيْضَ الْهِنْدِ تَقْطُرُ مِنِّي دَمِي

"And surely I recollected you, even when the lances were drinking my blood, and the bright swords of Indian make were dripping with my blood."

ل of emphasis (تَاكِيد).

الرِّمَاح, واو والْحَال, introduced by حَال, &c., adv. sent. of نَوَاحِل, subj.; مَنِيَّ pred. غير منصرف used here as منصرف by a poetic license.

تَقْطُرُ, (خَبَر) to the pred. (مَبْدَأ) بَيْضُ.

نَوَاحِلُ مَنِيَّ also would mean, "were drinking the blood of my enemy when darted by me."

Another reading تَقْطُرُ بِالدَّمِ drips with the blood of the enemy.

42\* فَوَدِدْتُ تَقْبِيلَ السُّيُوفِ لِأَنَّهَا . لَمَعَتْ كِبَارِقُ ثَغْرِكَ الْمَتَبَسِّمِ

"I wished to kiss the swords, for verily they shone as bright as the flash of the foretooth of your smiling mouth."

بركت على جذب الرداع كأنها .: بركت على قصب أجش مهضم 36

"She knelt down at the edge of the pool of Radâ', and groaned as though she had knelt on a reed, broken, and emitting a cracking noise."

The noise she made from exhaustion resembled, I suppose, the cracking of a reed.

Another reading الكراع .

وصف and وزن الفل for غير منصرف ; قصب adj. to أجش

وكان ربا أو كحلا معقدا .: حش الوقود به جوانب قمقم 37

"And the sweat on the back was as though it were oil or thickened pitch, with which fire is lighted round the sides of a retort."

حش in the obj. case being sub. اسم after كان ; the sent. حش &c., being the pred.

في جوانب قمقم = طرفي المكان obj. of place جوانب

Another reading حش العيان = Smiths light.

Here حش in the obj. case, by جوانب

بلت مغابنها به فتوسعت .: مخه على صعب قصير مكرم 38\*

"Her places of flexure were wetted with it and she lavishly poured of it, on a spreading forelosh, short and well-bred."

The pron in به refers to the 'sweat' in the previous line.

مغابن (pl. of مغبن) creasing or folding parts, such as armpits, groin and the like.

ينباع من ذفرى غضوب جسة .: زياقة مثل العذيق المكرم 39

"The sweat flows from behind the ears of an enraged, quickly travelling, strutting she-camel, resembling a well-bred and valued male camel."

This she-camel was as big and as strong as a male

من in إما either expletive; or =

لديهم also = ticks; negroes; or enemies.

34 وَ كَانَهَا تَنَازَى بِجَانِبِ دَفْهَاهُ . : الْوَحْشِيَّ مِنْ هَزَجٍ الْعِشِيِّ مَاوِمَ

“And she swerves away with her right side from *the fear of one*, whistling in the evening, a big ugly-headed one;”

The big ugly-headed one is the whip with its heavy handle, or a cat.

ب in بِجَانِبِ to give trans. signification to تَنَازَى; or = away from.

الْوَحْشِيَّ (adj. to دَفْهَاهُ) = strange. The right side is so called, because it is never used in getting up or down.

مِنْ هَزَجٍ elliptical for هَزَجٍ خَوْفٍ هَزَجٍ .

هَزَجٍ العِشِيِّ, adj. phrase, to سَوَطٍ, or هَرَجٍ under. In the former case هَزَجٍ refers to the whistling, or cracking of the whip in the air.

Another reading مَخِيلَةً وَ تَوَعَّمٌ = after suspecting evil and feeling angry.

35 هَرَجْنِيْبٌ كَمَا عَطَفَتْ لَهُ . : غَضَبِيَّ التَّقَاهَا بِالْيَدَيْنِ وَ بِالْفَمِ

“From *the fear of a cat*, led at her side, every time she turned towards him in anger, he met her with both claws and mouth.”

The whip is compared to a cat, the lashes made by it resembling the scratches of a cat.

هَرَجْنِيْبٌ in appos. with هَزَجٍ; or هَرَجٌ in the nom. case, being subj. to يَنَازَى, another reading in the previous line.

The pron. in لَهُ and the implied pron., subj. to التَّقَاهَا, refers to هَرَجٌ.

عَطَفَتْ adj. in the obj. case, being حال to the implied subj. to غَضَبِيَّ .

التَّقَاهَا apodosis to كَلِمَا .

Another reading التَّقَاهَا = he intercepts her. opposes her.

31 يَتَّبِعْنَ قُلَّةَ رَأْسِهِ وَكَأَنَّهُ .: حُدَجٌ عَلَى نَعَشٍ لَهُنَّ مُخْتِمٌ

"They follow the crest of his head, as though it was a howdah on a large litter, tented for them."

قُلَّةُ الرَّأْسِ &c., adj. sent. to مُخْتِمٌ .

نَعَشٌ adj. to مُخْتِمٌ .

حُدَجٌ in the nom. case, being pred. after كَانَ , the subj. being ٥.

Another reading حُرْجٌ عَلَى زَوْجٍ = silk brocade on a bier.

32 صَعْلٌ يَعُودُ بِذِي الْعَشِيرَةِ بِيضَةً .: كَالْعَبْدِ ذِي الْقُرْوِ الطَّوِيلِ الْأَصْلَمِ

"He is small headed, who returns constantly to look after his eggs at Zil-'Ushairah; he is like a slave, with a long fur cloak and without ears."

The wings of the ostriches with their long feathers are compared to a long fur cloak.

صَعْلٌ, either (i.) in the gen. case, being in apposition (بَدَلٌ) with بَقَرِيبٌ or (ii.) in the nom. case, being pred. to هُوَ subj. under.

يَعُودُ &c., adj. sent. to صَعْلٌ .

بِيضَةً obj. of يَعُودُ .

الْعَبْدُ الْأَصْلَمُ adj. to الْعَبْدِ .

33 شَرِبَتْ بِيَاءَ الدَّحْرَضَيْنِ فَاصْبَحَتْ .: زَوْرَاءُ تَنْفَرَعْنَ حِجَابَ الدَّيْلَمِ

"She drank of the water of Duhruzain and then turned away, being disgusted, from the pools of stagnant water."

Subj. to شَرِبَتْ the implied pron. هِيَ referring to the she-camel.

الدَّحْرَضَيْنِ وَسِيعٌ and دَحْرَضٌ two places known as دَحْرَضٌ .

زَوْرَاءُ fem. of زَوْرٌ, from زَوْرٌ to incline; in the obj. case, being pred. after أَصْبَحَتْ .

تَنْفَرَعْنَ &c., adj. sent. of حَالٌ to زَوْرَاءُ .

Another reading <sup>بُوَحْدَ</sup> <sup>خَفَ</sup> = with the swift pace of a hoof. Or <sup>بَدَعَ</sup> = with the dashing of.

Another reading <sup>نَهَضَ</sup> = treads hard upon.

<sup>مِثْمٌ</sup> intensive adj. (from <sup>وَمٌ</sup>), to <sup>خَفَ</sup>.

Another reading <sup>مَاتَمٌ</sup> from <sup>لُتَمٌ</sup>.

<sup>زَيَافٌ</sup> intensive agent from <sup>زَيْفٌ</sup> strutting.

29 <sup>وَكَانَ أَطْسُ الْأَكَامِ عَشِيَّةً . . بِقَرِيبٍ بَيْنَ الْمَنَسِينِ مُصَلِّمٌ</sup>

"As if I in the evening am breaking the mounds of earth by means of an ostrich, very small as to the distance between its two feet, and careless."

He compares the fleetness of the camel to that of an ostrich.

Another reading <sup>أُتْصَ</sup>, or <sup>نُقْصَ</sup>, or <sup>نُتْصَ</sup> (= she breaks.)

<sup>عُشِيَّةٌ</sup> obj. of time, (ظرف الزمان).

<sup>قَرِيبٌ</sup> and <sup>مُصَلِّمٌ</sup> adj. to <sup>نُعَامٌ</sup> (ostrich) under.

30 <sup>تَأْوِي لَهُ قَلَصُ النُّعَامِ كَمَا أَوَتْ . . حَزَقَ يَمَانِيَةً لِأَعْجَمِ طَمِطِمٌ</sup>

"The young ostriches flock towards him, as the herds of Yamanian camels flock to a barbarous, unintelligible speaker."

<sup>قَلَصٌ</sup> pl. of <sup>قَلَوْسٌ</sup> young camels, here used for ostriches.

Another reading <sup>حَزَقَ</sup> <sup>يَأْوِي</sup> = he resorts to the flock.

Or <sup>تَأْوِي</sup> <sup>لَهُ</sup> <sup>حَزَقُ</sup> <sup>النُّعَامِ</sup> = the flocks of ostriches flock around him.

Or <sup>تَبَرَّى</sup> <sup>لَهُ</sup> <sup>حَوْلَ</sup> <sup>النُّعَامِ</sup> <sup>كَاتِبَهَا</sup> The ostriches run around him as if they are, &c.

<sup>حَزَقٌ</sup>, pl. of <sup>حَزَقَةٌ</sup>, = herd.

<sup>يَمَانِيَّةٌ</sup> for <sup>يَمَانِيَّةٌ</sup>, with the <sup>ي</sup> lightened by a poetic license.

<sup>أَعْجَمٌ</sup> adj. to <sup>رَجُلٌ</sup> under., <sup>مِغَّةٌ</sup> and <sup>وَزَنٌ</sup> <sup>الْفِعْلُ</sup> for <sup>غَيْرِ مَنْصَرَفٍ</sup>.

نَهْدٌ مُرَاكِلُهُ *adj. phrase to فرس under. ; so also عِبِلُ الشَّوْى* and  
نُبَيْلُ الْحَزْمِ.

نَهْدٌ in the nom. case, being subj. to the *adj.*

مَحْزَمٌ noun. of place from حَزَم = to girth; hence, place of girthing.

27 هَلْ تَبْلَغُنِي دَارَهَا شَدْنِيَّةٌ . لَعْنَتِ بِعَحْرُومِ الشَّرَابِ مُصْرِمٌ

"Would a Shadanian she-camel cause me to arrive at her abode, *who is* cursed with *an udder* scanty of milk and cut off?"

A she-camel, upon whom this operation has been performed, is swifter, stronger and fatter than others.

تَبْلَغُ secondary obj. to دَارُ.

شَدْنِيَّةٌ of Shadan, a place in Yaman, or a famous stallion.

لَعْنَتِ either, (i.) assertive *adj. sent.* to شَدْنِيَّةٌ ; (ii.) or an optative sent.  
= may she be cursed, &c.

مُصْرِمٌ and بِعَحْرُومِ part. *adj.* to ضَرَعَ (= *udder*), under.

Another reading بِمُحْزَمِ, = cut off.

28 خَطَّارَةٌ غَبَّ السَّرَى زِيَادَةً . نَطَسَ الْإِكَامُ بِذَاتِ خُفِّ مَيْتَمٍ

"After travelling all night, *she is* lashing her sides with her tail, and is strutting proudly, and she breaks up the mounds of earth *she passes over* with *her foot* with its sole, treading hard."

خَطَّارَةٌ intensive agent from خَطَرَ to lash the sides with the tail. In apposition (بدل) with شَدْنِيَّةٌ, in the preceding line; or pred. to هِيَ, subj. under.

غَبَّ obj. of time, (ظرف الزمان).

Another reading مُوَارِدَةٌ fast-running.

ذَاتِ خُفِّ *adj.* to رَجُلٌ under.

الذباب . adj. sent. يغني .

حال . obj. of وحده .

ليس . expletive with the pred. after ب .

الذباب to حال . obj. of غردا .

24 هَزَجًا يُحَكُّ ذِرَاعَهُ بِذِرَاعِهِ . قَدْحَ الْكَبِّ عَلَى الزِّنَادِ الْأَجْذَمِ

“Humming, while he rubs one foreleg against the other, *as* the striking on the flint of one, bent on the flint, and cut off as to his palm.”

الذباب to حال . adj. of هَزَجًا .

الذباب to حال . adj. sent. of &c. يُحَكُّ .

يسن . Another reading

مفعول مطلق . Inf , in the obj. case, being قَدْحَ .

Another reading فَعَلَ = *as* the doing.

الرجل under . adj. s to الْأَجْذَمِ and الْكَبِّ .

25 تَمْسِي وَتَصْبِحُ فَوْقَ ظَهْرِ حَشِيَّةٍ . وَابَيْتُ فَوْقَ سَرَاةِ أَدْهَمٍ مَلْجِمٍ

“She passes her evenings and her mornings on the surface of a well-stuffed couch, while I pass my nights on the back of a bridled black horse.”

(مفعول فيه) . obj. of فَوْقَ .

فَيدمرمنصرف on account of . adj. to أَدْهَمٍ under, in the gen. case, وزن الفعل and صفة .

Another reading ظَهْرُ فَرَّاشِهَا = the surface of her carpet.

Another reading أَجْرَدٌ صُلْدَمٌ = a scanty-haired and stout horse.

26 وَحَشِيَّتِي مَرْجٍ عَلَى عِبِلِ الشَّرَى . نَهْدٌ مَرَاكِلُهُ نَبِيلٌ الْمُحْزَمِ

“And my couch is a saddle upon a horse big-boned in the leg, big in his flanks, great of girth.”

رَوْضَةً &c. adj. sent. to تَضَمَّنَ .

تَضَمَّنَ obj. to نَبَتْ .

قَائِلُ الدَّمَنِ adj. phrase to نَبَتْ .

لَيْسَ بِمَعْلَمٍ adj. sent. to نَبَتْ .

Also = bearing no mark to attract the people lest they should pollute it.

21 جَادَتْ عَلَيْهِ كُلُّ بَكْرَحْرَةٍ . فَنَزَلَتْ كُلُّ قَرَارَةٍ كَالدِّرْهَمِ

“The first pure showers of every rain-cloud rained upon it, and left every puddle in it *bright and round* like a dirham;”

The water of the puddles in the meadow was clean.

8 in عَلَيْهِ refers to نَبَتْ in line 20.

رَوْضَةً &c., adj. sent. to جَادَتْ .

جَادَتْ &c., sent. co-ord. to نَزَلَتْ .

Another reading جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَرَّةٍ = upon which abundantly poured every fixed and abundant rain.

Another reading كُلُّ حَدِيقَةٍ = every meadow.

22 سَمَّاءُ وَتَسْكَابًا فَكُلَّ عَشِيَّةٍ . يَجْرِي عَلَيْهَا الْمَاءُ لَمْ يَقْصُرْ

“Sprinkling and pouring; so that the water flows upon it every evening, and is not cut off from it.”

جَادَتْ &c. (intensive inf.), in the obj. case, being حَالٌ to سَمَّاءُ .

يَجْرِي obj. of time (مفعول فيه) .

لَمْ يَقْصُرْ adj. sent. to الْمَاءُ .

23 وَخَلَا الذَّبَابُ بِهَا فَلَيْسَ بِبَارِحٍ . فَرَدَا كَفْعُ الشَّارِبِ الْمُتَرَنِّمِ

“The fly enjoyed it alone, and so it did not cease humming as is the act of the singing drunkard;”

Another reading فَتَنَى الذَّبَابُ بِهَا بَغْنَى وَحْدَةً = so that you see the fly in it sing alone.

Another reading عَذْبُ الْمَذَاقَةِ بَعْدَ نَوْمِ النَّوْمِ = "pleasant to taste *even* after the *usual* sleep of sleepers."

وَكَاثِمًا نَظَرْتُ بِعَيْنَيَّ شَادَنَ . رَشَّامِنَ الْغَزَلَانِ لَيْسَ بِنَوَامٍ \* 17

"As if she sees with the two eyes of a young grown up gazelle from the deer, which is not born one of twins."

A single birth contributes more to strength, beauty and soundness of limbs.

وَكَانَ فَارَةً تَاجِرٌ بِقَسِيمَةٍ . صَبَقَتْ عَوَارِضَهَا إِلَيْكَ مِنَ الْقَمِّ \* 18

"It was as though the musk bag of a merchant in his case of perfumes preceded her teeth towards you from her mouth;"

فَارَةً synecopated form of فَائِرَةٌ = diffusing odour, hence a musk bag; in the obj. case, being subj. after كَانَ; the pred. being صَبَقَتْ .

بِقَسِيمَةٍ also = with an elegant fragrance.

أَوْعَانَتَا عَيْنَ إِذْرَعَاتٍ مَعْتَقًا . مِمَّا نَعْتَقُهُ مَلُوكُ الْأَعْجَمِ \* 19

"Or as if it is an old wine-skin, from Azri'út, preserved long, such as the kings of Rome preserve;"

عَانَتَا in the obj. case, being co-ord. to فَارَةً in line 18.

إِذْرَعَاتٍ a city in Syria, famous for its good wine.

مِمَّا = *Lit.*, from what, such as.

الْأَعْجَمِ = foreign country, non-Arabic. Here Rome is meant.

أَوْ رَوْضَةً أَبْقَانُضَمِينَ نَبْتَهَا . نَحِيتُ قَلِيلَ الدِّمِّ مِنْ لَيْسَ بِمِعَامٍ \* 20

"Or her mouth is as an ungrazed meadow, whose herbage the rain has guaranteed, in which there is but little dung; and which is not marked with the feet of animals."

He means that no one except himself has tasted the delights of her lips.

رَوْضَةً in the obj. case, being co-ord. to فَارَةً in the preceding line.

baggage camels of her people were eating the seeds of the Khimkhim tree throughout the country."

He knew that her tribe would have to move on, as there was no forage left for their camels.

وسط obj. of place (مفعول فيه).

تسف &c., adj. sent. to حمولة.

خَمَحِم = a species of thorny shrub, given to camels to eat only when other forage is not procurable

Another reading الحميم.

15 فِيهَا اثْنَانِ وَارْبَعُونَ حَلُوبَةً . سَوْدًا كَخَفَايَةِ الْغُرَابِ الْأَسْخَمِ

"Amongst them were two and forty milk-giving camels, black as the wing-feathers of black crows."

Black camels are considered very valuable by the Arabs.

فِيهَا pred. to the subj. اثْنَانِ &c.

حَلُوبَةٌ pl. of حَلُوبٌ = صَوَّابٌ; or according to some, sing., admitting of the feminine gen.; in the obj. case, being وَارْبَعُونَ تَمِيزٌ.

Another reading خَلِيَّةٌ = a she-camel left to be milked.

16 إِذْ تَسْتَبِيكُ بِذِي عُرُوبٍ وَاضِعٍ . عَذْبٌ مَقْبَلَةٌ لَذِيذِ الْمَطْعَمِ

"When she captivates you with a month possessing sharp, and white teeth, sweet as to its place of kissing, delicious of taste."

إِذْ noun of time, (ظرف الزمان), obj. to أَذْكُرُ (= remember.) under.

ذِي عُرُوبٍ = possessed of sharp edges; (عُرُوبٌ being pl. of عُرْبٌ); or of lustre; adj. to نُغْرٌ under.

Another reading بِأَصْلَتِي نَاعِمٍ = with a sleek and delicate cheek.

عَذْبٌ and لَذِيذٌ adj. to نُغْرٌ.

مَقْبَلَةٌ in the nom. case, being subj. to the adj. عَذْبٌ.

مَقْبَلٌ noun of place, of the 2nd corj. from قَبْلٌ.

The prep. *من* in *مني* and *ب* go with *نزلت*.

(جمله معترضة) *فلا نظني غيرة* a parenthetical clause.

The pron. *هـ* refers to the infinitive *نزل* to be gathered from the sense of the sentence *ولقد نزلت عني بمنزلة المحب المكرم*.

12 *كيف المزار وقد تربع اهله . . بعينين واهلنا بالغلام*

“And how may be the visiting of her, while her people have taken up their residence in the spring at 'Unaizatain and our people at Ghailam?”

*المزار* (inter.), pred. to the subj. *كيف*.

*المزار* noun of action from *زار*, *يزور*.

Another reading *كيف القرار* = How is it possible for me to be comforted?

*واوالحال* adv. sent. introduced by *وقد تربع*.

Another reading *بالديام*, or *بالعلم*.

13 *إن كنت أزمعت الفراق فأنما . . زمت رجاكم بليد مظلم*

“I knew that you had intended departing, for, verily, your camels were bridled on a dark night.”

Here *إن*, may be taken either as lightened form of *إن* = verily; or as the conditional particle (حرف شرط). In the latter case the sent. = If you had resolved on departure, I came to know of it, as, &c.

Another reading *الرجل*.

*رجا* = camels for travelling; pl. without sing.

Another instance of *انفات*, turning from 3rd to the 2nd person, and so also *vice versa* in the next line.

14 *مارا عني إلا حمولة اهله . . وسط الدبار تسف حب الخنم*

“Nothing caused me fear of her departure, except that the

عَسْرًا an infin., in the nom. case, being subj. to the adj. **عَسْرًا**.

مَنَادَى مَضَى in the obj. case, being **مَنَادَى**.

Obs. **الْإِلْتِقَات**, the change from speaking of his mistress in the first hemistich to addressing her directly in the 2nd hemistich, which is due to strong emotions.

10 **عَلَّقْتُهَا عَرَضًا وَاقْتُلْ قَوْمَهَا . . . زَعِمَا لَعَمْرُؤُا بِذِكِّ لَيْسَ بِمَزْعَمٍ**

“I was enamoured of her unawares, at a time when I was killing her people, desiring *her in marriage*; but by your father’s life *I swear*, this was not the time for desiring.”

When there was war between the two tribes, there was little use his wishing to marry her.

عَلَّقْتُ Secondary obj. to the passive verb **عَلَّقْتُ**.

عَرَضًا obj. of **تَمَيَّزَ** to **عَلَّقْتُ**.

و **عَلَّقْتُ** adv. sent. of **حَال**, introduced by **و**, which = ‘while’; ‘at the same time’; or ‘notwithstanding that’, ‘in spite of that.’

زَعِمَا infin., in the obj. case, being مفعول مطلق to **أَزْعَمُ** under.

Another reading **رَبِّ الْبَيْتِ** = By the Lord of the Ka’ba.

ل emphatic (تأكيد).

عَمْرُؤُا subj. to **قَسَمِي** pred. under.

مَزْعَمٍ a noun of time (ظرف الزمان from **زَعَمَ**); a fit occasion; or **مَزْعَمٍ** a verbal noun, = thing to be coveted or eagerly desired, as easy to be attained.

عَرَضًا = accidentally or unintentionally; suddenly; at random.

11 **وَلَقَدْ نَزَلْتُ فَلَا تُظَنِّي غَيْرَهُ . . . مَنِي بِمَنْزِلَةِ الْحَبِّ الْمَكْرَمِ**

“And verily you have occupied *in my heart* the place of the honoured loved one, so do not think otherwise than this, *that you are my beloved*.”

لَا تُظَنِّي jussive, being neg. imper., fcm, sing. It has here only one obj. **غَيْرُهُ**.

كَانَ pred. (خبر) after فَدَنَ .

أَقْضَى, aorist, منصوب by لِ of تَعْلِيل .

الْمَقْلُومَ adj. to الرَّجُل under., i.e., the poet himself.

وَكُنْتُ عِبْلَةً بِالْجَوَاءِ وَاهْلُنَا . . . بِالْحَزْنِ فَالْصَّانِ فَالْمَقْلُومِ 7

"And 'Ablah takes up her abode at Jiwāa; while our people at Hazan, then at Sammán and at Mutathallam."

وَاوَالْحَالِ &c., an adv. sent. of حَال, introduced by رَأَيْنَا .

Also حَزْنٌ = صَّانٌ = rugged ground.

جَوَاءِ pl. of جَوْ = wide part of a valley.

حَيْثُ مِنْ طُلَّ نَقَادِمُ عَهْدٍ . . . أَقْوَى وَاقْفَرُ بَعْدَ أُمِّ الْهَيْثَمِ 8

"May you remain long amongst the ruins, whose time is old, and which became desolate and empty, after the departure of Umm-ul-Haitham."

عِبْلَةً Patronymic name of أُمُّ الْهَيْثَمِ .

حَيْثُ Passive, optative (دَعَائِدِ) .

Also = may you be greeted.

حَيْثُ مِنْ explanatory of أَنْتِ, the implied subj. of حَيْثُ .

طُلَّ adj. sent. s to نَقَادِمُ عَهْدٍ , أَقْوَى , and أَقْفَرُ .

بَعْدَ obj. of time.

حَلَّتْ بِأَرْضِ الزَّائِرِينَ فَاصْبَحَتْ . . . عَسْرًا عَلَيَّ طَلَبُكِ ابْنَةُ مَحْزَمٍ 9

"She took up her abode in the land of my enemies; so it became difficult for me to seek you, Oh daughter of Mahzam."

الزَّائِرِينَ = Lit., roarers like lions, threateners; i.e., enemies.

Another reading شَقَّتْ مَزَارًا لِعَاشِقَيْنِ = she removed far from the place of the visit of the lovers.

عَسْرًا &c., an adj. phrase, in the obj. case, being pred. (خبر) after شَقَّتْ .

أَشْكُو &c., an adj. sent. of حال to أَنَا (= I,) the implied subj. of حَبَسْتُ.  
 شَفَعَ pl. of أَشْفَعُ = high; adj. to رَاحِلًا or أَنَا فِي under.  
 رَوَاكِدَ adj. pl. (غير منصوف).

دَارَ لَا نَسَةَ غَضِيصٍ طَرَفَهَا . طَوَعَ الْعِنَاقَ لَذِيذَةِ الْمَتَبَسِّمِ \* 4

"It is the abode of a friend, languishing in her glance, submissive in the embrace, pleasant of smile."

دَارَ in the nom. case, being (خَبَر) to هِيَ, subj. (مبتدأ) under.  
 أَنَسَةَ adj. to جَارِيَةً under., = of cheerful mind and of pleasant conversation.  
 لَذِيذَةِ الْمَتَبَسِّمِ and طَوَعَ الْعِنَاقَ, غَضِيصٍ طَرَفَهَا. أَنَسَةَ.  
 غَضِيصٍ in the nom. case, being subj. of the adj. طَرَفَهَا.  
 طَوَعَ adj. of common gender.  
 مَتَبَسِّمًا = مَتَبَسِّمٌ, her smiling; a verbal noun.

يَا دَارَ عِبْلَةَ بِالْجَوَاءِ تَكَلِّمِي . وَرَعِي صَبَاحًا دَارَ عِبْلَةَ وَاسْمِي 5

"Oh house of 'Ablah situated at Jiwāa, talk with me about those who resided in you. Good morning to you, Oh house of 'Ablah, and be safe from ruin."

عِنَادِي مضاف being in the obj. case, دَارَ.  
 عِبْلَةَ a diptote, عِلْمِيَّة and تَانِيَّة for غير منصوف, name of his wife who died soon after marriage.

إِنْعَمِي contracted form of إِنْعَمِي, a phrase of salute, = may your morning be happy. Vide line 6 of Poem III.

صَبَاحًا obj. of تَمَيِّز; or obj. of time.

This line is another instance of التصريح. Vide line 21, Poem I.

فَوَقَفْتُ فِيهَا بِأَقْتِي وَكَانَهَا . فَدُنَّ لِأَقْصَى حَاجَةِ الْمَقْلُومِ 6

"I halted my she-camel in that place; and it was as though she were a high palace; in order that I might perform the want of the lingerer."

مُتَرَدِّمٌ a locative noun, ظرف from conj. V., obj. of فاعِدُ, but in the gen. case by مَنْ, used expletively, after هَلْ.

Another reading مُتَرَدِّمٌ = song; a verbal noun.

بعد obj. of time (ظرف الزمان).

هَلْ may also = قَدْ, certainly; the address is directed to himself.

أَمْ is here منقطعة = بَلْ.

هَلْ = 'or rather,' or, 'nay, verily.'

2 اعياك رسم الدار لم يتكلم .: حتى تكلم كالا صم الا عجم

"The vestige of the house, which did not speak, confounded thee, until it spoke *by means of signs*, like one deaf and dumb."

لم يتكلم adj. sent. to رسم This line is an instance of نصريح. Vide line 21, Poem I.

3 ولقد حبست بها طويلا ناقتي .: ترغوا لي سفح الرواكذ جثم

"Verily, I kept my she-camel there long grumbling, *with a yearning* at the blackened stones, keeping and standing firm in *their own places*."

ل in لقد for emphasis (تأكيد).

طويلا adj. to وقفا under., in the obj. case, being obj. of time.

ناقتي adj. sent. of حال.

سفح pl. of سفعاء (= blackened), adj. to رواكذ.

جثم pl. of رجائم, adj. to اناقي under.

رواكذ pl. of راحة = keeping firm, i.e., اناقي = the three stones, on which a cooking vessel is placed; an adj. used as a noun.

سفح الرواكذ an instance of an adj. in combination of اضافة with the noun it qualifies.

Another reading سفح رواكذ, where سفح and رواكذ adj. to اناقي under.

Another reading اشكوالي سفح رواكذ جثم = while I complain to the stones, high, keeping firm and standing there.

## القصيدۃ السادسة

### THE SIXTH POEM.

Ascribed to 'Antarah Bin Shaddád the 'Absian. He died about the year 615 A. D. His mother was an Abyssinian slave. It was his prowess and deeds of valour, that secured him his liberty.

The poem gives a lively description of a raid by Mu'áviah, son of Nizál, from the tribe of Bení Sa'd on Bani 'Abs, the tribe of the poet, in a valley called Farooq between Yamamah and Bahrain, which resulted in the utter defeat of the former, Mu'áviah being killed by the poet.

The metre of this poem is الكامل، الاول عن الكامل، the same as that of the 4th poem.

The rhyme (قافية) is مطلقة، (free); of the class of البندارك. The poem is ميميه from its روي being م. Vide Poem I.

هل غادر الشمر	شعراء من	متروم	أم هل عرفت الدار بعد توهم	متفاعلن	متفاعلن	متفاعلن
مستفعلن	متفاعلن	متفاعلن	متفاعلن	مستفعلن	مستفعلن	مستفعلن
مضمر	سالم	سالم	مضمر	مضمر	سالم	سالم

1      هل غادر الشعراء من متروم . أم هل عرفت الدار بعد توهم

“Have the poets left in the garment a place for a patch to be patched by me; and did you know the abode of your beloved after reflection?”

That is, have the poets left any deficiency to be supplied? Have the poets of the former days left any poetry unsaid that the poets of the present day may say it.

The inquiry of course contains at the same time a negative sense; being interrogation of appeal، الاستفهام الانكاري. Vide line 22 of Poem I.

سفيننا in the obj. case, being مديدز, obj. of specification.

Another reading <sup>وَعَلَى</sup>الْبَحْرِ = the surface of the sea; and <sup>وَمِنْ</sup>الْبَحْرِ = the middle of the sea.

112 إِذَا بَلَغَ الْفَطَامُ لَنَا صَبِيٌّ . نَخْرُلُهُ الْجَبَابِرَ مَاجِدِينَ

“When one of our boys reaches the age of weaning, great kings fall down worshipping him.”

بَلَغَ subj. to صَبِيٌّ.

الْجَبَابِرَ to حال part. obj. of مَاجِدِينَ.

جَبَابِرَ pl. of جَبَّار.



We refuse to submit to tyranny.

المَلِكُ Syncopated form of الملك, subj. to the pred. sent. سام &c.

خَسَفًا secondary obj. of سام.

نَقَرٌ Lit., afford a place, allow it to settle.

أَنْ مَصْدُورَةٌ noun sent. obj. of ابْدِنَا, introduced by أَنْ.

نَا pron. in the gen. case, by فِي.

لَنَا لَدُنْيَا وَمَنْ أَوْصَى عَلَيْهَا . . وَنَبِطُشُ حِينَ بَطِشُ قَادِرِينَا 109

“The world is for us, and he who is above it, and we attack with violence, being powerful, when we are attacked.”

لَنَا pred. (خبر); الدُنْيَا and مَنْ subj. (مبتدأ).

أَوْصَى, a perfect verb فعل تام requiring no pred. after it.

حِينَ obj. of time, (ظرف الزمان), the following sent. بَطِشُ being الى مَصَافٍ to it.

نَبِطُشُ partic., obj. of نحن to حال, implied subj. of بَطِشُ.

Another reading حِينَ نَبِطُشُ = when we attack.

نَسْمِي ظَالِمِينَ وَمَا ظَلَمْنَا . . وَلَكِنَّا نَبِيدُ الظَّالِمِينَ 110\*

“We are called tyrants, while we have never committed a tyranny, but verily we destroy the tyrants.”

نَسْمِي Secondary obj. of the pas. verb ظَالِمِينَ.

وَمَا ظَلَمْنَا adv. sent. جملہ حالۃ, introduced by وَ.

نَبِيدُ pred. after لَكِن; نَا being the subj.

مَلَأْنَا الْبَرَّ حَتَّى ضَاقَ عَنَّا . . وَمَاءُ الْبَحْرِ مِلْءًا سَفِينَا 111

“We have filled the land until it becomes too narrow for us, and we have filled the sea with ships.”

مَاءُ in the nom. case, being subj. (مبتدأ) the following sent. being الْمَشْتِغَلُ عَنْهُ الْفِعْلُ بِضَمِيرَةٍ (خبر); or in the obj. case, being

104\* <sup>وَأَنَا الْعَاصُونَ بِكُلِّ كَحْلٍ .</sup> وَأَنَا الْبَازِلُونَ لِمَجْتَدِينَا

“And that we are the shelterers of the poor in every year of famine; and that we are bountiful to those who ask for gifts of us;”

<sup>كَحْلٍ</sup> almost a proper name for the year of scarcity, and so it does not admit the article <sup>أَلْ</sup>, and being also of the fem. gender, it is <sup>فَيْرِ مَنْصَرَفٍ</sup>, but here used as <sup>مَنْصَرَفٍ</sup> admitting <sup>تَوْبِينَ</sup> and <sup>كُسْرَةً</sup> by a poetic license.

‡ pron. in the gen. case, being <sup>مُجْتَدِي</sup> to مضاف إليه.

105 <sup>وَأَنَا لِمَنْعَمُونَ إِذَا رَفَعْنَا .</sup> وَأَنَا لِمَهْلِكُونَ إِذَا أُنِينَا

“And that we bestow freely when we give our gifts; and that we destroy when we are disturbed.”

أَنَا لِمَنْعَمُونَ also = “we set the captives at liberty.”

106 <sup>وَنَشْرَبُ إِنْ وَرَدَنَا الْمَاءُ صَفَاً .</sup> وَيشربُ غَيْرُنَا كَدَرًا وَطِينًا

“When we arrive at the water, we drink it pure, while others besides us drink it impure and muddy.”

أَنَا نَشْرَبُ apodosis to

طِينًا and كَدَرًا, so also الْمَاءُ to حال adj. صَفَاً

و. introduced by حال adv. sent. ويشرب

107 <sup>الْأَبْلَغُ بَنِي الطَّحَّاحِ عَنَا .</sup> وَدَعِيَّا فَكَيْفَ وَجَدْتُمُونَا

“Beware, tell to Banī Tammáh and the tribe of Du’mee ‘how did you find us?’”

أَنَا بَنِي الطَّحَّاحِ and بَنُو دَعْمَ branches of the tribe of Ayád.

108 <sup>إِذَا مَا الْمَلِكُ سَامَ النَّاسِ خُسْفًا .</sup> أَيْبُنَا أَنْ نَقْرَأَ ذَلِكَ فِينَا

“When that the king treats the people with indignity, we refuse to honour submission amongst us.”

نا in the obj. case, being subj. (اسم) after اَنْتَ, pred. being المطعمون .  
 اَنَا المطعمون a noun sent. introduced by اَنْ in the gen. case by ب .  
 اَنَا المهلكون co-ord. to اَنَا المطعمون and so also similar sentences in the following lines.

For the construction of المطعمون and the like, *Vide* الجابسون line 74.

100 وَأَنَا الْمَانِعُونَ لِمَا أَرَدْنَا . . . وَأَنَا النَّازِلُونَ بِحَيْثُ شِئْنَا

“And that we are the preventers of what we desire, and we descend *upon any country* wherever we wish;”

أَرَدْنَا rel. clause (مله) to مَا, the pron. & obj. under.

حَيْثُ locative noun. (ظرف المكان), indeclinable with ضمّه, the following sent. شِئْنَا being مضاف إلىه to it.

شِئْنَا lightened form of شِئْنَا .

101 وَأَنَا الْتَارِكُونَ إِذَا سَخَطْنَا . . . وَأَنَا الْآخِذُونَ إِذَا رَضِينَا

“And that we are the leavers of *things* when we are displeased *with them*; and the takers when we are pleased;”

102\* وَأَنَا الْعَاصِمُونَ إِذَا أُطِيعْنَا . . . وَأَنَا الْعَازِمُونَ إِذَا عَصَيْنَا

“And that we are the protectors when we are obeyed; and that we are resolute *in punishing* when we are rebelled against;”

Another reading الحاكِمُونَ = controllers.

103\* وَأَنَا الْمَانِعُونَ لِمَا يَلِينَا . . . إِذَا مَا الْبَيْضُ زَايَلَتِ الْجَفُونَا

“And that we are the defenders of those who follow us, whenever the swords leave their scabbards;”

زَايَلَتِ الْجَفُونَا subj. (مبتدأ), to the pred. sent. الْبَيْضُ.

Another reading فَا رَقَّتْ.

نا pron obj of يَلِي.

قَلْبٍ sound pl. of قَلْبَةٌ. It is as given in the dictionary as a smaller piece of wood struck forward by a larger in the game of hockey. The game, I believe, is more like "Tip-cat" than hockey.

96 كَانَا وَالسُّيُوفُ مَسْلُوكَاتٍ . وَلَدْنَا النَّاسَ رُطْرًا أَجْمَعِينَ

"As if we, when the swords are drawn, gave birth to all people, the whole of them."

That is, all people turned to us for help, as though they were our sons.

جملة حالية to the following introductory و

كَانَ &c., pred. after وَلَدْنَا .

97 يَدْهَدُهُنَّ الرُّوسُ كَمَا تَدْهَدِي . حَزَّازِرَةٌ بِأَبْطَحِهَا الْكُرَيْنَا

"They cause the heads to roll on the ground, as strong boys roll balls in the play grounds."

تَدْهَدِي lightened form of تَدْهَدُ , where د is modified into ي .

الْكُرَيْنَا sound pl. of كُرَةٌ , obj. of تَدْهَدِي

حَزَّازِرَةٌ pl. حَزَّازٍ = a robust youth.

أَبْطَحَ Lit., a gravelly ground or valley.

98 وَقَدْ عَلِمَ الْقَبَائِلُ مِنْ مَعَدٍّ . إِذَا قَبِبَ بِأَبْطَحِهَا بَنِينَا

"And verily all the tribes, descended from Ma'add, have known when their tents were pitched in the open plains ;"

That is, the day the tribes appeared in the world.

قَبِبَ pl. of قَبَّةٌ , subj. to the pred بَنِينِ , 3rd per, fem, pl.

99 بَأَنَّا لَمَطَعُونَ إِذَا قَدَرْنَا . وَأَنَا لَمُهْلِكُونَ إِذَا ابْتَلَيْنَا

"That we are the givers of food, when we are able, and we are the destroyers when we are tried in battle ;"

92 طَعَائِنُ مِنْ بَنِي جُشَمِ بْنِ بَكْرِ. خُلُطَنُ بَيْسِمِ حَسْبَا وَدِينَا

"They are the women of the tribe of Banî Jusham Bin Bakr, who mix with their good qualities, long pedigree and true religion."

طَعَائِنُ pl. of طَعِينَةٌ, a woman who travels in a howdah, hence the upper class of woman, who can alone afford such luxury. It is غير منصرف in the nom. case, being pred. (خبر) to the subj. هُنَّ under.

خُلُطَنُ an adj. sent. to هُنَّ; mix, i.e., add to.

93 يَقْتَنُ جِيَادَنَا وَيَقْلُنُ لِسْتُمْ. يَبْعُولُنَا إِذَا لَمْ تَبْعُونَا

"They feed our horses, and say to us, 'you are not our husbands, if you do not protect us from the enemy.'"

Another reading يَبْعُونُ = They lead.

بَعُولَةٌ in the obj. case, being pred. after لِسْتُمْ.

نَا pron., obj. of تَبْعُونَا

94 إِذَا لَمْ نَحْمِمْ فَلَا يَقِينَا. لَخَيْرٌ بَعْدَهُنَّ وَلَا حَيَاتُنَا

"If we do not defend them, then we shall never remain for doing any good after the capture of them by the enemy, and we shall not live."

That is, they would lose their good name if their wives were captured, and after their good name was gone, death was preferable to life.

بَعْدُ obj. of time (ظرف الزمان).

Another reading لَشَيْءٍ for anything.

95 وَمَا مَنَعَ الطَّعَائِنُ مِثْلَ ضَرْبٍ. تَرَى مِنْهُ السَّوَادُ كَالْقَلِينَا

"Nothing protects the women like a blow, such that you will see by reason of it the arms of our foes flying off like the qulats."

مِثْلُ subj. of منع.

ضَرْبٌ &c., adj. sent. to تَرَى مِنْهُ

Another reading نَذَرًا a vow.

Another reading مُعَلِّينَا distinguishing themselves with badges.

89 لَيْسَلِبِينَ اِفْرَاسًا وَبِيضًا . . . وَاسْرَى فِي الْحَدِيدِ مَقْرَبِينَ

"That they should take as booty the horses, and swords and prisoners, and return with them, bound together with a rope."

اسْرَى partic., obj. of حال to مَقْرَبِينَ

لَيْسَلِبِينَ emphatic, plur. with ل and ت for emphasis.

Another reading لَكِي يَسْلَبِينَ = "in order that the women may take as booty, &c."

Another reading اَبْدَانًا وَبِيضًا = coats of mail and helmets.

Another reading مَقْتَعِينَا = well struck with swords and whips.

This line is explanatory of اَعَاهَا in the previous line.

90 تَرَانَا بِارْزِينَ وَكُلِّ حَيٍّ . . . قَدْ اتَّخَذُوا امْخَافَتَنَا قَرِيًّا

"You will see us going forth to battle, while all other tribes have taken to themselves an ally, fearing us."

تَرَانَا partic. obj. of حال to حَيٍّ .

و introductory to جملة حالية the following sent.

مَفْعُولٌ لَهُ in the obj. case, being امْخَافَةٌ .

Or امْخَافَةٌ 1st obj. and قَرِيًّا 2nd obj. to اتَّخَذُوا . The latter part then means, "have taken our fear as a companion," i.e., are constantly afraid of our prowess.

91 اِذَا مَرَحْنَ بِمَشِينِ الْهُوَيْنَا . . . كَمَا اضْطَرَبَتْ مَنُونُ الشَّارِبِينَا

جاءت

"When they, (the women of our tribe,) walk, they walk gracefully and sway as the backs of the drunkards sway."

هُوَيْنَا, dim. of هَوْنَى, adj. to الْمَشْيَةِ (way of walking) under., cog. obj.

(مَفْعُولٌ مُطْلَقٌ).

اِذَا مَا apodosis to يَمْشِينَ .

85 وَرَدْنِ دَوَارِعًا وَخُرْجَنَ شُعْنًا . كَامِثَالِ الرِّمَاحِ قَدْبَلَيْنَا

"They arrived wearing coats of mail, and they came out of the battle with matted manes like the twisted knots of the bridles, while they were worn out with fatigue."

دَوَارِعًا obj. of حال, used with تَوْنِينَ, though غير منصرف, by a poetic license.

شُعْنًا obj. of حال.

خَبُولٌ to حال . 3rd per., fem., pl., adj. sent. of قَدْبَلَيْنَا

86 وَرَثْنَا هُنَّ عَنْ آبَاءٍ صِدْقٍ . وَنُورِنَهَا إِذَا مَتْنَا بَنِينَا

"We inherited them, from our fathers renowned for sincerity, and we shall cause our sons to inherit them when we die."

هُنَّ i.e., the horses.

يُنِي to مضاف إليه . نَا pron. نُورِنَا to secondary obj.

87 عَلَى أَثَارِنَا بَيْضُ حَسَانٍ . نَحَازِرُنَ تَقْسِمُ أَوْثُونَا

"Behind us there are fair, beautiful women; we fear lest they should be divided amongst the enemy or suffer disgrace."

بَيْضُ and حَسَانُ adj. to نِسَاءٌ under., subj. (مبتدأ), to the pred. (خبر) على أَثَارِنَا .

نَحَازِرُنَ &c. adj. sent. to نِسَاءٌ .

أَنْ الْمَصْدَرِيَّةُ نَحَازِرُنَ, introduced by أَنْ تَقْسِمُ أَوْثُونَا a noun sent. obj. of نَحَازِرُنَ

Another reading كِرَامٍ نَحَازِرُنَ تَفَارُقُ = noble, we are afraid lest they be separated from us.

88 أَخَذْنَ عَلَى بَعُولَتِهِنَّ عَهْدًا . إِذَا لَا قَوَاكِنَا ثَبَّ مَعْلِينَا

"They took promises from their husbands, when they met the hands of the enemy, celebrated for their bravery,"—

أَخَذْنَ appodosis to إِذَا in the second hemistich.

كَثَائِبُ a diptote, غير منصرف, being extreme plural.

It was such a long time since they had taken the armour off; or their skins were blackened from the effect of the iron, by long wearing.

يوما obj. of time.

رأيت apodosis to إذا.

جونا pl. of جون , secondary object of رأيت .

83 كان غصونهن متون غدِر . تصفها الريح إذا جرينا

“As if the folds in these *coats of mail* were the surfaces of pools, which the wind strikes, when it blows, so as to cause them to ripple.”

Another reading متون . The line then would mean,—

“As if their backs, (i.e., the surfaces of the coats of mail,) were the surfaces, &c.”

A similar line occurs in the Hamásah.

متون to حال &c., adj. sent. of تصفها .

غُدِرْ synepated form of غدير , pl. of غدير , by a poetic license.

جَرِينَا another instance of the defect in rhyme, called مناداة الحذر . Vide line 56.

84 ونحملنا غداة الروع جرد . عرفن لنا نقاذ واقلائنا

“In the day of battle, well-bred horses, scanty of hair, carry us, which are known as belonging to us,—horses captured from the enemy, and which were weaned from their mothers.”

غداة obj. of time.

جُرد pl. of أجرد , adj. to خيول under.

عرفن لنا adj. sent. to خيول .

نقاذ pl. of نقيضة , a diptote غير منصرف , an adj. to خيول , also, = selected, chosen.

أخقلين passive, past., 3rd pers , fem., pl., adj. sent. to خيول .

Another reading نقاذ مسومة = pastured, or of goodly make, or marked with branding, or with a colour.

كنايب stripped of قنوين being غير منصرف being an extreme plural  
كنايب and يطمين 3rd pers., fem., pl., adj. sent. of حال to كنايب.

علينا البيض والجلب اليماني . . واسياف يقمن وينحنينا 80

“While upon us were the helmets and the Yamanian jerkin, and in our hands swords, which were straightening and were bending.”

The swords bend from the force of their blows.

علينا pred. (خبر), the subj. (مبتدأ) being الأبيض and الجلبُ and أسيافُ.

يلب = silken jerkin, or leathern shield.

اسياف and ينحنينا adj. sent. s of حال to اسياف.

يقمن and ينحنينا also means which were rising over the heads of the enemies and stooping on them

Another reading يقمن = which had to be straightened.

علينا كل مابغة دلاص . . ترى فوق النطاق لها غصونا 81

“Upon us there was every ample glittering coat of mail, wherein you would see creases above the girdle.”

كل مابغة subj. (مبتدأ) and علينا pred. (خبر).

دراع under. دلاص and مابغة adj s to

ترى an adj. sent. to مابغة.

Another reading فوق التجاد = above the belt.

غصونا an infin, or pl. of غصن a crease.

إذا وضعت عن الإبطال يوماً . . رأيت لها جلود العوم جونا 82

“If it should be put off from the warriors one day, you would see by reason of it, the skins of the people wearing it black.”

بنوا يينا, i.e., the tribe of Bakr, their cousins. The reference is to their deeds in the war between Nizār and Yaman, when Kulaib fought with Labeed al Ghassānī, the agent of the Ghassānī Kings, ruling over Taghlib, Labeed had struck the sister of Kulaib in the face.

76 فَصَالُوا صَوْلَةً فِيمَنْ يَلِيهِمْ . وَصَلْنَا صَوْلَةً فِيمَنْ يَلِينَا

“They attacked whoever approached them, and we attacked whoever approached us.”

صَوْلَةً cognate obj. (مفعول مطلق).

يَلِينَا and يَلِيهِمْ rel. clauses to مَنْ .

لَنَا 1st pers. pron., obj. to يَلِي .

77 فَأَبَوْا بِاللَّهَابِ وَبِالسَّيِّئِ . وَأَبْنَا بِالْمُلُوكِ مُصَفَّدِينَ .

“They returned with plunder and with captives, and we returned with fettered kings.”

مُصَفَّدِينَ obj. of حال to ملوك .

أَبَوْا a prep. giving a trans. signification (للتعديّة) to the verbs أَبَا and أَبْنَا .

78 إِلَيْكُمْ يَا بَنِي بَكْرٍ إِلَيْكُمْ . أَلَمْ تَعْرِفُوا مِنَّا الْيَقِينَ

“Beware, Oh Banī Bakr, beware of quarrelling with us, do you not know with certainty concerning our bravery?”

إِذْهُبُوا إِلَيْكُمْ a اسم فعل, or a phrase equivalent to a verb; elliptical for اذْهُبُوا إِلَيْكُمْ = withdraw to your own selves, look to your own affairs.

بَنِي in the obj. case, being مضاف .

أَلَمْ for interrogation.

لَمْ = لَمْ where لَمْ is expletive; تَعْرِفُوا jussive by لَمْ .

79 أَلَمْ تَعْلَمُوا مِنَّا وَمِنْكُمْ . كَتَّابٌ يَطْعَنُ وَيُرْتِينَا

“Do you not know about the bands from us and from you, when they were fighting together with lances, and shooting arrows?”

in Khazázá, helped *the tribe of Nizár* above the help of the helpers."

In the time of war our assistance was more valuable than that of any other tribe.

أوقد obj. of time, the sent. مَضَى إِلَيْهِ being to it.

Subj. to أوقد, a word implied, such as نَارُ الْحَرْبِ the fire of war; or نَارُ الْقَرَى, the fire of hospitality.

خَزَازَى a mountain near Takhfah, by the side of the road, between Mecca and Basarah, which was the scene of a battle in 492 A. D., won by Kulaib against the armies of Yaman. A fire was then kindled on the summit of the mountain to guide the people.

74 وَنَحْنُ الْحَابِسُونَ بِذِي أُرَاطَى . تَسْفِ الْجِلَّةُ الْخَوْرَ الدَّرِينَا

"And we are they who kept their camels at Zî-Orátá, while the old large camels, and the she-camels abounding in milk, were eating withered grass."

They had stayed there so long that the camels had eaten up all the fresh grass. They stayed at this place a long time to help their tribe against their enemies.

أَلْ a relative pron. and the partic. حَابِسُونَ its rel. clause (صَلَم) الْحَا here = الَّذِينَ حَبَسُوا, So also are all the participles with أَلْ in the following lines.

الْجِلَّةُ = big camels; of common gender and number; or pl. of جَلِيل .

خَوْرُ pl. of خَوْرَاءُ = yielding abundant milk.

تَسْفِ &c., adv. sent. of حَال .

75 وَكُنَّا الْيَمِينُ إِذَا الْقَعِينَا . وَكَانَ الْإِسْرِينُ بَدْوَابِينَا

"And we were the right wing of the army when we met the enemy; and the sons of our father were the left wing."

بنو subj. to كَانَ and الْإِسْرِينُ pred.

أَبِي 1st per. pron. مَضَى إِلَيْهِ to

was Kulaib, the endeavourer *in increasing our glory*. Then where is the glory which we have not obtained?"

مننا pred. to the subj. الساعي.

كليب in apposition (بدل) with الساعي; brother of المهمل.

أي inter. اسم الاستفهام subj. to the pred. موجود under.

8 obj. of ولينا under.

71 متى نَعْقِدُ قَرِينَنَا بِحَبْلٍ . نَجِدُ الْحَبْلَ أَوْ تَقْصُ الْقَرِينَا

"When we tie our she-camel with a rope to the neck of another, she breaks the rope or she breaks the neck of *the camel* tied to her."

Whenever we join in battle with an enemy, we overcome him.

نَعْقِدُ jussive, being شَرَط after متى; and نَجِدُ and تَقْصُ apodosis, (جزاء).

Another reading متى نَعْقِدُ قَرِينَنَا in the pass. = whenever our she-camel is tied.

Another reading نَجِدُ.

72 وَنُوجِدُ نَحْنُ اِمْنَعِمُ ذِمَارًا . وَ اَوْفَاهُمْ اِذَا عَقَدُوا اِيْمَانًا

"And we shall be found, we, (*I repeat*), the firmest of them in keeping our word, and the most faithful of them when they bind us with oaths."

نحن in appoc. with the implied pron., subj. of نوجد, for emphasis (التأكيد) and اَمْنَعُ secondary obj. to نوجد.

Another reading نحن اَمْنَعِمُ ذِمَارًا; the whole sent. نحن اَمْنَعِمُ second ary obj. to نوجد; نحن being the subj. and اَمْنَعُ pred.

اَوْفَاهُمْ co-ord. to اَمْنَعِمُ.

ذِمَارًا obj. of تَمِيز.

Another reading نوجد jussive being co-ord. to نَجِدُ in line 71.

73 وَلَحْنٌ غَدَاةٌ اَوْ قَدْ فِي خَزَايَ . رَفْدٌ نَافَوْقَ رِفْدِ اَلْتَرَا فِدِينَا

"And we, on the day on which *the fire of war* was kindled

مهلهلا in appos. ( بدل ) with الخير , which is co-ord. to مهلهلا .  
 نعم فعل المدح , ( فعل المدح ) .

ونعم ذخرا لآخرين ورأيتني , &c., elliptical for الخير عنه . نعم , ذخرا .

Another reading الخير عنه = the best after him.

68 وَعَنَّا بَا وَكُلُّوْمَا جَمِيعًا . . . بِهِمْ نَلْنَا تَرَاثَ الْاَكْرَمِيْنَا

“ We inherited the glory of Attáb and Kulthoom wholly, and by them we obtained the inheritance of the most honoured ones.”

عَنَّا and كُلُّوْمَا in the obj. case, being co-ord. to مهلهلا in the preceding line.

كُلُّوْمَا &c., adj sent to عَنَّا and كُلُّوْمَا .

Another reading تَرَاثَ الْاَجْمَعِيْنَا = the legacy of all.

عَنَّا grandfather of the poet.

كُلُّوْمَا father of the poet, who lived about 500 to 560 A.D. His prowess and horsemanship were proverbial. When the war of Basoor was over, he went to King Munzir III., and, as the representative of the tribe of Taghlib, he swore to the fulfilment of the treaty by them.

69 وَذَ الْبِرَّةِ الَّذِي حَدِثَتْ عَنْهُ . . . بِهِ نَحْمِي وَنَحْمِي الْمُحَجَّرِيْنَا

“ And Zu-l-Burah, whom you have been told about, through whose glory we are defended and we defend those who seek protection of us.”

ذَ الْبِرَّةِ = ‘man of the ring,’ one of the tribe of Taghlib, so called on account of his putting a ring in his nose, making a vow not to take it off until he should have killed the slayer of his brother with seven more of his (the murderer’s) brothers; or on account of a ring of hair on his nose. He

was also called الْقَنْقَذُ .

Another reading الْمُحَجَّرِيْنَا .

70 وَمِنَّا نَبْلُهُ السَّاعِي كَايِب . . . فَاي الْعَجْدِ اِلَاقْد وَلِيْنَا

“ And from us, (i.e., our tribe) before him, (i.e., Zu-l-Burah,)

جملة حالية &c., تشج

Another reading إذا اغمزت دقت = "when you pinch it, it would strike, &c."

65 فهل حدثت في جشم بن بكر . بنقض في خطوب الأولينا

"Have you been told *anything* about the tribe of Jusham Bin Bakr, concerning their breaking *their engagements* in the great affairs of the former people."

Another reading بنقض = "concerning any failing on *their part*," &c.; or "regarding any abasement, *they had to submit to*," &c.

66 ورثنا مجد علمة بن سيف . اباح لنا حصون المعجد دينا

"We inherited the glory of 'Alqamat Bin Saif, *who* made lawf to us forcibly the fortress of glory."

علمة a diptote غدر منصور and ثانيه . A chief of the tribe of Taghlib, who lived about 500 to 560 A. D. Being afraid of the tribe of Bakr, he established with his people in the southern part of the Peninsula after the war of Basoos was over. He was well known for his good nature and liberality.

أباح &c., adj. sent. to علقمة ; i. e., threw open.

دينًا, obj. of حال ; forcibly, by dint of valour.

67 ورثت مهلهل والخير منه . زهيراً نعم ذخراً لداخرينا

"I inherited *the* glory of Muhalhal, and one *who* is greater than he, *that is*, Zohair; *which* is the best treasure of the treasureurs."

The glory, which had been acquired by his ancestors and inherited by him, was the best of the treasures they had left him.

Muhalhal, son of Rabce'ah, the great grandfather of the poet on the mother's side who fought with the tribe of Vâil for 40 years, in order to avenge the blood of his brother كليب . Zohair, his great grandfather on the father's side, who died about 410 A. D. He mentions them to show that both sides of his family were distinguished.

ردُّرُوبَدًا dim. of رُود an infin, cogn. obj., elliptically used for رُودُ رُوبَدًا =  
 رُودُ رُوبَدًا, proceed gently; leave it for a while. ✓

An examp. of Irony التَّهَكُّمُ.

62 فَأَنْ قَاتَنَا يَا عَمْرُو أَعَيْتَ . عَلَى الْأَعْدَاءِ قَبْلَكَ أَنْ تُلَيْنَا

“For, verily, Oh 'Amru, our spears have proved too stiff to our enemies before you, to yield to them”.

قَاتَا is often used to symbolize “honour”. The line means that though we have had many enemies before you, we have never submitted to them.

عَمْرُو in the nom. case, being simple vocative.

أَعَيْتَ &c., pred. sent. after أَنْ .

أَنْ تُلَيْنَا noun. sent, obj to أَعَيْتَ .

عَلَى أَعَيْتَ = baffled.

Lines 62 to 64 a good instance of التَّمْثِيلُ = Allegory.

63 إِذَا عَصَ النَّقَافُ بِهَا أَشْمَازَتْ . وَوَلَقَدْ عَشُوزَةً زُبُونَا

“When the vice gripped it, it refused to straighten and proved to it very hard and stubborn *rejecting being straightened*,”

Our pride will not allow us to be directed by other people.

ها refers to النَّقَافَ in line 62.

نَقَافُ a description of vice for straightening spear shafts.

Another reading وَلَقَدْ تَمَّ = would prove to them, i.e., to the enemies  
 عَشُوزَةً in the obj. case being حال .

Obs. the figure التَّظْيِيرُ in عَصَ أَشْمَازَتْ &c.

64 عَشُوزَةً إِذَا انْهَضَتْ أَرَدَتْ . نَشَجَ قَعَا الْمَنْقَفِ وَأَجْبِينَا

“Very hard, *such that*, when it is bent it emits a creaking noise, and breaks the back of the straightener and his forehead.”

عَشُوزَةً repeated for emphasis (تَأْكِيدُ).

بَايَ مَشِيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَكُونُ لِقَلِيلِكُمْ فِينَا قَطِينًا 58

"For what purpose, Oh 'Amru bin Hind, do you wish that we should become servants to the chief, you have deputed over us?"

What good is it your wishing that so powerful a tribe as ours should submit to your leadership?

مَشِيَّةٌ to مضاف , اسم الاستفهام interr. أَيَّ

عَمْرُو in the obj. case, being vocative compound, (منادى مضاف).

نَكُونُ pl. of قَاتِنٌ, in the obj. case, being pred. after قَطِينٌ.

Another reading لَخَلْفِكُمْ = for your posterity.

بَايَ مَشِيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَطِيعُ بَنِي الْوَشَاءِ وَتَزْدَرِينَا 59

"With what desire, Oh 'Amru bin Hind, do you listen to our slanderers, and despise us?"

What do you wish from such a course?

Another reading وَتَزْدَرِينَا = you regard us with contempt.

نَا 1st per. pron., obj. of تَزْدَرِي.

بَايَ مَشِيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَرَى أَنَا نَكُونُ الْأَرْذَلِينَ 60

"With what object, O 'Amru, son of Hind, do you think that we should be *considered* vile?"

نَرَى &c., a noun sent., obj. of نَرَى.

أَنَا subj., نَكُونُ الْأَرْذَلِينَ pred. sent. after نَرَى.

نَكُونُ in the obj. case, being pred. after الْأَرْذَلِينَ.

تَهْدِدُنَا وَتَوَعِدُنَا رَوِيدًا . مَتَى كُنَّا لِأَمِّكَ عَقُوبِينَ 61

"You are menacing us, and threatening us. Enough, when have we been servants to your mother?"

عَقُوبِينَ Syncopated or lightened form of عَقُوبِينَ, pl of عَقُوبِي adj.

(منسوب) from the verbal noun مَقَى = service.

بِرَأْسٍ مِنْ بَنِي جُشَمِ بْنِ بَكْرِ . نَدَقَ بِهِ السَّهْلَةَ وَالْحَزْرَةَ 55

"Under the leadership of *one* from the Beni Jusham-bin-Bakr, with whom we beat down the level ground and the rough ground."

That is we conquer both weak and strong, or all kinds of land; or all kinds of affairs.

رَأْسٌ = a large party; or a chieftain; or an army.

جُشَمِ بْنِ بَكْرِ, a tribe of Banī Taghlib, to whom the poet belongs.

نَدَقَ &c., adj. sent. to رَأْسٍ .

56 أَلَا لَا يَعْلَمُ إِلَّا قَوَامُ أَنَا . تَضَعُضَعُنَا وَأَنَا قَدَ وَنِينَا

"But verily the tribes will not know that we have been shaken and become weak."

We conceal our losses, and always act as though sure of victory; or we are never known to the people to lose courage or be weak, as weakness is strange to us,

أَنَا تَضَعُضَعُنَا and أَنَا قَدَ وَنِينَا noun sent. s being obj. to لَا يَعْلَمُ .

Here وَنِينَا an example of the defect in rhyme, known as *مَنَادُ الْحَذَوِ*; the *حَذَوِ* (or the *حَرَكَه* of ن before ي,) ought to have been *كَسْرَة*, while as a matter of fact it is *فَتْحَة* .

57 أَلَا لَا يَجْهَلُ أَحَدٌ عَلَيْنَا . فَتَجْهَلُ فَوْقَ جَهْلِكَ الْجَاهِلُونَا

"Be careful, no one must act foolishly with us, lest we should have to act foolishly *with him* above the folly of the foolish ones."

لَا يَجْهَلُ negative, imper., emphatic, with the light ن .

We shall do more than pay them back in their own coin.

نَجْعَلُ with فَتَجْهَلُ governed by ي .

An instance of the figure *الْمُشَاكَلَة* by which avenging is termed as an act of folly. *Like* line 6 of poem IV.

مُقَارَعَةٌ also a partic. = 'Staking,' when the line would mean, 'Staking their sons against our sons.'

53 فَأَمَّا يَوْمَ خَشِينَا عَلَيْهِمْ . فَتَصَبَّحَ خَيْلَنَا عَصَبًا مُبِينًا

"But in the day of our fear for them, (i.e., our sons,) our cavalry become spread out towards the enemy in troops and squadrons."

يَوْمَ obj. of time.

ف introducing the following sent., apodosis to أَمَّا .

عَصَبٌ pl. of عَصْبَةٌ any number of men between 20 and 40; in the obj. case, being pred. after تَصَبَّحَ .

مُبِينٌ sound pl. of مُبِينَةٌ co-ord. to عَصَبًا .

54 وَأَمَّا يَوْمَ لَا تَخْشَى عَلَيْهِمْ . فَتَمْعَنَ غَارَةٌ مُتَابِبِينَ

"But on the day, in which we do not fear on their account, we hasten to the attack with our loins girl."

لَا تَخْشَى a noun sent., in the gen. case, being مضاف إليه to the الطرف , (obj. of time) يَوْمَ .

ف introducing the apodosis to أَمَّا .

تَمْعَن also means, "we go far in."

مُتَابِبِينَ obj. of حال to تَمْعَنَ .

In some copies the 2nd hemistich of line 53 reads فَتَصَبَّحَ غَارَةٌ مُتَابِبِينَ = 'we go early in the morning in attacking parties with our loins girl'; while that of line 54 reads فَتَصَبَّحَ فِي مَجَالِسٍ مُبِينًا = 'we repair to our assemblies in parties.'

Here غَارَةٌ = مُغِيرَةٌ 'horsemen making inroads.'

Or <sup>تَحَارُّظَةً</sup> *infin.*, in the obj. case, being <sup>مفعول له</sup> , (= in order to defend *our honours*.)

<sup>سَمَرْنَ</sup> *in the obj. case, being pred. after كُنَّا* .  
 51 <sup>بِشَبَابٍ</sup> <sup>يُرُونَ</sup> <sup>الْقَتْلَ</sup> <sup>مَجْدًا</sup> . <sup>وَشَيْبٍ</sup> <sup>فِي</sup> <sup>الْحُرُوبِ</sup> <sup>مَجْرِبِينَ</sup>

“By reason of *our* youths, who regard being killed in battle a glory, and *our* old men experienced in wars.”

<sup>بِشَبَابٍ</sup> = with, or by means of, youths.Pl. of <sup>شَابَ</sup> .

<sup>يُرُونَ</sup> &c., adj. clause to <sup>شَبَابٍ</sup>

<sup>الْقَتْلَ</sup> pass. *infin.* = being killed.

<sup>مَجْدًا</sup> secondary obj. to <sup>يُرُونَ</sup> .

<sup>وَشَيْبٍ</sup> pl. of <sup>أَشْيَبَ</sup> , co-ord. to <sup>شَبَابٍ</sup> .

Prose order <sup>وَشَيْبٍ</sup> <sup>مَجْرِبِينَ</sup> <sup>فِي</sup> <sup>الْحُرُوبِ</sup> .

52 <sup>حُدَّ</sup> <sup>يَا</sup> <sup>النَّاسِ</sup> <sup>كُلِّهِمْ</sup> <sup>جَمِيعًا</sup> . <sup>مُقَارَعَةً</sup> <sup>بَنِيهِمْ</sup> <sup>عَنْ</sup> <sup>بَنِينَا</sup>

“We are the opposers of all people, fighting or striking their sons to defend our sons.”

<sup>حُدَّ</sup> , diminutive of <sup>حَدَوَى</sup> , an *infin.* = <sup>تَحَدَّى</sup> , to compete ; used as an adj. of common gender ; in the nom case, being pred. to the subj. <sup>نَحْنُ</sup> under. It means, “an adversary,” or “a competitor,” or “the best.”

It may be in the obj. case, being adj. to ; or a noun in app. with <sup>مِثْلَ</sup> رهوة in line 50.

<sup>النَّاسِ</sup> to <sup>حَالٍ</sup> , <sup>جَمِيعًا</sup> .

<sup>نَحْنُ</sup> to <sup>حَالٍ</sup> , <sup>مُقَارَعَةً</sup> .

Another reading <sup>مُنَارَعَةً</sup> obj. of <sup>تَمَيَّزَ</sup> = as regards striking.

<sup>مُنَارَعَةً</sup> to <sup>بَنِيهِمْ</sup> .

<sup>مُقَارَعَةً</sup> also = to cast lots mutually, to exchange ; when the line would mean,—“We kill their sons and they kill ours according as the chance favours one or the other party.” Here <sup>مُقَارَعَةً</sup> in app. with <sup>الْقَتْلَ</sup> in line 51.

We feared no more from the real swords than if they were sticks.

مُخَارِقِ a diptote, here by a poetic license used as a triptote (منصرف),

admitting قَتَرِينَ, pred. after كَانَ .

48 كَانَ ثِيَابُنَا مِنَّا وَمِنْهُمْ . خَضِبْنَ بَارِ جَوَانِ اَوْطَلِينَا .

“As if our garments and theirs were dyed with the juice of the arguwân or besmeared with it.”

خَضِبْنَ and طَلَيْنَ pass., pred. sent. after كَانَ .

اَرْجَوَانِ Arabicised from Persian اَرْغَوَان, a tree, the fruit and flower of which are a deep red colour.

49 اِذَا مَا عَيَّ بِالْاَسْنَاءِ حَيٌّ فَبَرٍّ . مِنَ الْهَوْلِ الْمَشْبِهِ اَنْ يَكُونَ

“When a tribe is unable to progress by reason of the fear of affairs which are likely to come to pass,”

الْاَسْنَاءُ = advancing in battle.

Another reading بِالْاَسْمَاءِ = to use their swords.

اَنْ يَكُونَ a noun sent., subj. to the participial adj. الْمَشْبِهِ .

Some take الْمَشْبِهِ = dubious; not known how to be averted.

اَنْ يَكُونَ elliptical for اَنْ يَكُونَ = for fear that it should happen.

50 نَصِينَا مِثْلَ رَهْوَةِ ذَاتِ حَدٍّ . مَحَافِظَةً وَكُنَّا لَمَّا بَقِينَا

“We make our troops firm as the mountain Rahwat, possessors of dignity, defending our honour, and we take precedence, to the rest of the tribes in time of battle,”

This line is the apodosis to اِذَا مَا in the preceding line.

مِثْلُ, adj. to كَتِيبَةً or خَيْلًا under.

رَهْوَةٌ a mountain in Yaman, proverbial for its size and grandeur.

ذَاتُ حَدٍّ also means, “valorous;” or “fully armed.”

مَحَافِظَةً pres. part. adj. to كَتِيبَةً .

معهم the ancestor of the tribes of Najd, to which Bakr and Taghlib belong.

وَنَحْنُ إِذَا عَمَادُ الْكَبِيِّ خَرَتْ . . عَلَى الْأَحْقَافِ نَمْنَعُ مَنْ يَلِينَا 45

"And we, when the tent-poles of the tribe fall upon the furniture of the tents, keep back whoever approaches us *desiring robbery*."

When the tents are struck, we act as baggage-guard.

Another reading عَنْ الْأَحْقَافِ. The line then means, "when the tent-poles of the tribe fall off the carrying camels, *in consequence of their violent flight*, we *keep firm*, defending those near us."

Here أَحْقَافُ pl. of حَقْضٌ = furniture of the tent, packed for loading on camels; or the camels carrying them.

Another reading عَلَى الْأَحْقَافِ. Here إِحْقَافٌ an infin. = on their hastening to fly.

مَنْ يَلِينَا relative clause, (مَنْ) to يَلِينَا.

أَنَا 1st per. pron., obj. of يَلِينَا.

لَجَدُ رُوسَهُمْ فِي غَيْرِ بَرٍّ . . فَمَا يَدْرُونَ مَاذَا يَقْتُونَا 46

"We cut off their heads without mercy, so they did not know how they should oppose us."

Another reading لَجَدُ.

فِي غَيْرِ بَرٍّ also = for no purposes of sacrificial rites.

Another reading فِي غَيْرِ شَيْءٍ = with no particular aim.

يَقْتُونُ (خَبِرَ); الَّذِي = ذَا (مَبْتَدَأً); مَا interr., subj. relat. clause (مَلَّةٌ), elliptical for يَقْتُونَا بِهِ (prose order being مَاذَا يَقْتُونَا بِهِ = what is that with which they may escape or oppose us?) The whole sent., obj. of يَدْرُونَ.

كَانَ سِوَرُنَا مَنَاوِعَهُمْ . . صَخَارِيقَ بَايَدِي لِأَعْيُنَا 47

"As though our swords and theirs were sword-sticks in the hands of players."

نَشَقُّ بِهَا رُؤُوسَ الْقَوْمِ شَقًّا . وَنُخَلِّبُ الرِّقَابَ فَيُخَلِّبُنَا 42

“We cleave with them the heads of the people, and we cut their necks, and they are cut.”

ها refers to يَدُوسُ (swords) in line 41.

يُخَلِّبُ (3rd pers, fem, pl.) from خَلَا = fresh green grass.

مُخَلِّبٌ really cutting with a sickle, اِخْتَلَابٌ

Another reading وَنُخَلِّبُهَا الرِّقَابَ فَيُخَلِّبُنَا = we make them cut the necks which are cut like fresh grass.

(مفعول مطلق) . شَقًّا cognate obj.

وَأِنَّ الْغُصْنَ بَعْدَ الْغُصْنِ يَبْدُو . عَلَيْكَ وَيُخْرِجُ الدَّاءَ مِنَّا 43

“And verily hatred after hatred will disclose itself against you, and will make apparent the concealed disease.”

If you cannot stifle your hatred against a person but allow it to increase, it will become known eventually, and lead to retribution.

Some take the address in عَلَيْكَ to be directed to 'Amru bin Hind.

لَا تَنْ يَبْدُو and يُخْرِجُ pred. sent. s. after .

Another reading يُفَشِّرُ عَلَيْكَ .

وَرِثْنَا الْمَجْدَ قَدْ عَامَتْ مَعَد . نَطَاعِنُ دُونَهُ حَتَّى يَبِينَا 44

“We inherited glory, as the tribe of Ma'add knows, and we fight for it with our spears, until it is apparent to the world.”

Subj. to يَبِينُ the implied pron. referring to الْمَجْدَ .

دُونَهُ in defending it, i.e., our glory.

Some take يَبِينَا to mean, “it (i.e., glory) leaves them for us.” Here عَامٌ under.

Another reading حَتَّى يَبِينَا = and even our sons do the same. Here يَبِينُ pl., in the obj. case, being مَسْنُونٌ ; and نَا gen. pron, being مضافٌ إليه .

الناس ; e., the enemy.

ما is دراميه or مصدرية ; or ظرفية زمانية .

وَقْتُ تَرَاخِي = مَا تَرَاخِي = during the keeping away.

Another reading غَشِينَا (active) = we encounter *them*. Here the obj. *هم* under.

40 بِسَيْرٍ مِّنْ قَنَا الْخَطِيئَةِ . ذَوَابِلُ أَوْ بِيضٍ يُعْقِلِنَا

“With tawny-coloured flexible *spears* of the Khittyan spears, or with the bright swords which flourish *over them*.”

قَنَا pl. of قَنَاة .

ذَوَابِلُ pl. of ذَابِلٌ , with قَنَاقَةٌ without قَنَوَيْن being غير منصرف .

الْخَطِيئَةِ belonging to خَطٌّ , a place in Yamamah, noted for the manufacture of lances.

يُعْقِلِنَا 3rd pers., fem., pl. an adj. sent. to بِيضٍ .

هم Obj. of يُعْقِلِنَا under.

Another reading يُخَقِّلِنَا = which mow.

41 كَأَنَّ جَمَاجِمَ الْإِبْطَالِ فِيهَا . وَسُوقٌ بِالْأَعْزِيزِ تَمِينَا

“As if the skulls of the warriors in it were camel-loads, thrown down *here and there* on rough, stony ground.”

ها i e , the battlefield.

وَسُوقٌ pl. of وَسْقٌ , a camel-load.

تَمِينَا 3rd per, fem., pl. . وَسُوقًا .

Another reading, نَشَقُّ جَمَاجِمَ الْإِبْطَالِ فِيهَا وَسُوقًا = we tear the skulls of the brave in it and *their* shins.

نَشَقُّ pl. of نَشَقٌ , obj. of وَسُوقًا .

Another reading نُخَالِ جَمَاجِمَ &c. = you think the skulls of the warriors and *their* shins scatter on the rough grounds.

تُشَنُّوْ . 1st pers. pron., obj. of تُشَنُّوْ .

37 قَرِينَا كَمْ فَجَّعَلْنَا قَرَا كَمْ . قَبِيلَ الصَّبْحِ مَرْدَاةٌ طَحُونَا

"We treated you hospitably, and we hastened in showing you before dawn the hospitality of a millstone which grinds exceedingly fine."

قَبِيلٌ diminutive of قَبْلٌ obj. of time.

Daybreak or dawn was generally the time for raids among the Arabs.

مَرْدَاةٌ in the obj. case, being in apposition (بَدَل) with قَرَا كَمْ .

Lit., we hastened your hospitality just before dawn, *consisting of a millstone.*

طَحُونٌ intensive agent from طَحَنَ to grind, of common gender.

38 نَعْمَ أَنَا سَنَا وَنَعْفَ عَنْهُمْ . وَنَحْمِلُ عَنْهُمْ مَا حَمَلُونَا

"We make *our favours* universal amongst our own people, and we abstain from *asking favours* from them, and we bear from them *or, on their account*, what *liabilities* they ask us to bear."

مَا a relative pron., its rel. clause (صَلَة) being حَمَلُونَا, where هُ the obj. of حَمَلُونَا under., and نَا being the secondary dative obj.

مَا may also be taken as مَادُوا مِيه , or مَادُوا مَانِيه (=as long as); the line then meaning, "we undertake to pay their blood-mulct as long as, or as often as, they load us *with the consequences of their committing homicide.*"

In some copies the first hemistich reads نَدَا نَحْنُ عَنْهُمْ الْأَعْدَاءُ قَدَمًا = we have for a long time in the past been repulsing the enemies from them.

قَدَمًا obj. of time (ظَرْفُ الزَّمَانِ).

عَنْهُمْ Lit., away from them, i.e., so as to afford them relief.

39 نَظَاعُنْ مَا تَرَاخَى النَّاسُ عَنَّا . وَنَضْرِبُ بِالسِّيفِ إِذَا غَشَيْنَا

"We fight with spears when the people are far from us, and we strike with the swords when we are attacked *by them at close quarters.*"

شَدَّبَ *Lit.* to lop the branches of a tree, or to strip it of its bark.

قَتَادَة *Lit.* a thorny tree; but here metaphorically (استعارة) used to mean 'an armed man.'

نا , 1st per. pron , obj. of يَلِي , a relative clause (مثلة) of مَنْ .

34 مَقَى نَنْقُلْ إِلَى قَوْمٍ رَحَاً . : يَكُونُوا فِي اللَّقَاءِ لَهَا طَحِيناً

"When the mill of our war is removed towards a tribe, they become as flour to it in meeting."

نَنْقُلْ and يَكُونُوا jussive, being شرط and جزاء respectively.

رحا subj. of the pass. verb تنقل .

طحيناً pred. after يكونوا .

Obs. التمثيل Allegory in this and the following lines.

35 يَكُونُ نَقَالُهَا شَرْقِي نَجْدٍ . وَلِهَوْنِهَا قَضَاعَةُ اجْمَعِينَا

"Its meal cloth is spread east of Najd, and its supply of grain is the tribe of Quzá'at, the whole of it."

The site of the battlefield on which they destroyed this tribe was east of Najd.

نُقَالُ the cloth spread out to catch the meal when grinding grain.

لَهْوَة the handful of grain poured at one time between the mill stones.

شَرْقِي in the obj. case, being pred. after يكون . So also قَضَاعَة (a dipt.)-

اجْمَعِين in the obj case, being corroborative (تاكيد) adj. to قَضَاعَة .

36 نَزَلْتُمْ مِنْزِلَ الْأَضْيَافِ مِنَّا . فَأَعْجَلْنَا الْقُرَى أَنْ تَشْتَمُونَا

"You alighted at our house in the rank of guests, and we hastened our hospitality, fearing you would abuse us, if we delayed."

This line is spoken satirically (التهكم) as will appear from the next.

منزل cognate obj. (مفعول مطلق).

Another reading فَعَجَلْنَا .

مُخَافَة under. to مضاف اليه a noun sent. أن تشتبوا

An instance of تَضَمُّنٌ .

قَدْ تَوَجَّهَ &c., and يُحْمِي &c., adj. sent. to سَيْدٌ .

31 تَرَكْنَا الْخَيْلَ مَآكِفَهُ عَلَيْهِمْ . مَقْلَدَةً اَعْنَتَهَا صَفُونًا

“Have we left *our* horses standing round him, with their reins on their necks, standing quietly.”

Another reading مَآطِفُهُ = bent.

The line means either, “our horses with our people, stood near him to rob him of the spoils;” or “his horses, when he was killed, remained standing about him unable to help him.”

مَآكِفُهُ secondary obj. to تَرَكْنَا .

مَقْلَدَةً and صَفُونًا obj. of حَالٌ .

اَعْنَتَهَا secondary obj. to the passive participle مَقْلَدَةً .

صَفُونٌ pl. of صَافٍ standing with one hind fetlock bent, a horse standing at ease.

32 وَانْزَلْنَا الْبُيُوتَ بِذِي طُلُوحٍ . اِلَى الشَّامَاتِ نَنْفِي الْمَوْعِدِينَ

“We took up our abodes near Zî-Tulooh, while we banished to Shámát those who threatened us.”

Zû-Tulooh, a valley belonging to the tribe of Tha'labah in Yaman.

Shámát, a mountain.

نَا to جَمْلُهُ حَالِيَةً &c., نَنْفِي .

اَلْ in الْمَوْعِدِينَ a rel. pron., the partic. being its relative clause. 1st per. pron. in the gen. case, being مضاف اِلَيْهِ to الْمَوْعِدِي, which is stripped of its و on account of اِضَافَةٌ ; اَلَّذِينَ اَوْعَدُونَا = :

33 وَقَدَهِرَتْ كِلَابُ الْحَيِّ مَنَا . وَشَدَّ بِمَقَادِئِهِ مِنْ يَلِينَا

“And the dogs of the tribe whined, *fearing* us, when we stripped of his weapons *the armed warrior*, who approached to fight us.”

Another reading كِلَابُ الْجَنِّ = the dogs of genii-like people.

white, and we bring them back red, when they are satiated *with blood*;"

أَنْ introduces the following noun. sent. s. in the gen. case by ب; نَا subj. and نَصَدْر and نُورِد pred.

بَيْضاً and حُمْراً, objs. of رَايَات to هُن and رَايَات respectively.

تَدْرُونَا an adj. sent. to هُن.

Another instance of تَضَمُّن.

Obs. the Antithesis (المطابقة) between نَصَدْر and نُورِد; and المَقَابَلَة between بَيْضاً and حُمْراً.

29 وَأَيَّامٍ لَنَا غَرَّ طَوَالٍ . ∴ عَصَيْنَا الْمَلِكَ فِيهَا أَنْ نَدِينَا

"And we inform you of many of the celebrated days of our wars, the history of which is long, wherein we rebelled against the king, *not willing* that we should obey him."

أَيَّامٍ in the gen. case, by the prep. ب being co-ord. to the noun sent., &c., in the preceding line.

طَوَال also means "long of fighting."

عَصَيْنَا &c., adj. sent. to أَيَّامٍ.

الْمَلِكُ syncopated form of الْمَلِكِ.

أَنْ نَدِينَا a noun. sent. كَرَاهِيَةً to مَضَى إِلَيْهِ under.

Some take أَنْ نَدِينَا to be elliptical for أَنْ لَا نَدِينَا = that we may not obey.

Another reading غَرَّ وَلَهُمْ.

Some take the وَ in وَأَيَّامٍ to be وَارِب to be.

30 وَ سَيِّدٍ مَعِشَرٍ قَدْ تَوَجَّهَ . ∴ بَنَاجِ الْمَلِكِ نَحْبِي الْمَحْجَرِ نَا

"And many a chief of a tribe, whom they had crowned with the crown of authority, and who protects those who seek refuge *with him*;"—

سَيِّدٍ either in the obj. case, being المَشْتَغَل عَنِ الْفِعْلِ بِضَمِيرَةٍ, the governing verb being تَوَجَّهَ عَلَيْنَا in the next line; or in the gen. case by the preps. وَ (= وَ).

عجوزة to ام سقب. An adj. in the nom. case, being co-ord. to شبطاء under.

شبطاء &c., adj. sent. to لم يترك.

شقا subj. of لم يترك.

مستثنى مفرغ; لم يترك obj. of جنينا.

25 تذكرت الصبي واشتقت لها. رأيت حملها أصلاً حيناً

"I remembered *my* youth, and I became desirous *for that* time when I saw her camels being guided *away* in the evening with songs."

حمل pl. of حمل, a camel especially reserved for the women.

أصل pl. of اصل, obj. of time, (ظرف الزمان).

حديث a pass. sent., secondary obj. to رأيت.

Another reading وراجعت الصبا = I reverted to the silliness of youth; or, to amorous dalliance.

26 فاعرضت اليمامة واشخرت. كاسيات بايدي مصلتنا

"Then Yemamah came in sight, and appeared high *above us* like swords in the hands of *their* drawers."

27 اياهند فلا تعجل علينا. وانظرنا نخبرك اليقينا

"Oh, Abâ Hind, do not haste against us, but give us delay and we will inform you of the truth *of our affairs*,"—

ابا in the obj. case, being compound vocative, منادى مضاف; surname of عمرو بن المنذر. The name of his mother as well as that of his daughter was هند.

انظر jussive, being apodosis to the imper. انظروا.

Another reading وامهلنا = and respite us.

28 باننا نورد الرايات بيضا. ونصد رهن حمرا قدرونا

"To the effect that verily we take our flags to the *battle-field*

21 وما كُنتَ يضيقُ البابَ عنها . وكشحا قد جنت به جنونا

“And she will show you a big hip, for which the door is too narrow; and a waist, at the sight of which I have become mad;”

ما كُنتَ &c., adj. sent. to يضيقُ.

كشحا &c., adj. sent. to قد جنت.

جنونا cognate obj. مفعول مطلق.

22 وساريتي بلط ارخام . يرن خشاش حليها رنينا

“And two legs, *white* as ivory or marble, the *jingling* of ornaments upon which makes a low noise.”

ساريتي really a column, pillar, support, hence a leg.

بلط a kind of coarse marble; a flag-stone; and also ivory.

خشاش = tinkling or rattling.

ساريتي &c., adj. sent. to يرن.

رنينا cognate obj. (مفعول مطلق).

23 فما وجدت كوجدتي أم سقب . اضلته فرجعت الحنيننا

“The she-camel, the mother of a male foal, did not grieve with a grief like my grief, when she lost her foal, and she raised an affectionate yearning cry;”

His grief at parting with his beloved was greater than the grief of such a camel.

اضلته an adj. sent. to أم سقب; so also the sent. co-ord. to it, viz. رجعت الحنيننا.

8 in اضلته refers to سقب.

كوجدتي a prepos. phrase, qualifying وجدنا, cog. obj. (مفعول مطلق).

24 ولا شطاء لم يترك شفاعا . لها من تسعة إلا جينا

“Nor *did* the middle-aged woman grieve, whose evil fortune did not leave her from her nine children, except buried ones.”

عَیْطِلْ adj. sent. to عَیْطَلْ. Lit. = 'who did not conceive a fetus.'

عَیْطِلْ also means, 'a woman long in the neck and tall.'

In some copies the second hemistich runs thus تَرَبَّعَتِ الْأَجَارِعُ وَالْمَتُونُ  
= who passed the spring, *grazing* in sandy tracts and rugged grounds.

عَیْطِلْ &c., an adj. sent. to تَرَبَّعَتِ.

19 وَثَدِيًّا مِثْلَ حَقِّ الْعَاجِ رَخَصًا . : حَصَانًا مِّنْ أَكْفِ اللَّامِسِينَا

"And *she will show you* a bosom like a bowl of ivory, soft, guarded from the hands of the touchers;"

ثَدِيًّا in the obj. case, co-ord. to ذِرَاعِي.

حَقٌّ pl. of حَقَّةٌ.

20 وَمَعْنَى لَدَنَةٍ سَبَقَتْ وَطَالَتْ . : رَوَادِفُا نَوَّءٍ بِمَوَالِينَا

"And *she will show you* the waist of *her* supple *body*, which is tall and long, while her buttocks move with difficulty with what adjoins *them*;"

She is big and fat about these parts.

مَعْنَى, a noun of place from مَعْنَى to bend. Place of bending of the body, hence the 'waist.'

لَدَنَةٌ adj. to قَامَةٌ under.

طَالَتْ and سَبَقَتْ adj. sent.s. to قَامَةٌ.

رَوَادِفُ Past tense, 3rd per., fem., pl.; its subj. the implicd. pron., referring to مَوَالِينَا; and obj. هَا under., referring to رَوَادِفُ.

نَوَّءٍ in بِمَوَالِينَا for نَوَّءٍ, to give trans. signification to نَوَّءٍ.

Another reading مَعْنَى لَدَنَةٍ = the two sides or flanks of, &c.

Another reading رَوَانِفُا, the projecting parts of her buttocks.

Another reading يَلِينَا aor. 3rd per., fem., pl.

Here نَا pron., obj. of يَلِي.

مددنا in the obj. case by حبال.

15\* هُمُ الْإِخْوَانُ إِنْ غَضِبُوا غَضِبْنَا . وَإِنْ نَزَلُوا بِدَارِ رِضَى رَضِينَا

"They are *our* brothers, and *their* sympathies are perfectly *with us*, so that if they are angry we are angry; and if they lodge in a place, pleasing to *them*, we are pleased *with the same*."

إخواننا = الإخوان.

ان نزلوا بدار رضى Lit. = if they lodge in a place of friendship.

إلى ان رضىنا and غضبنا apodosis to ان.

16\* وَلَسْنَا فِي مَوَدَّةٍ أَخَانَا . إِلَى الْإِعْدَاءِ بِالْمَعْذِرِينَ

"In befriending our brother, we are far from apologising to *their* enemies."

i.e., we have no regard for their enemies.

مودة in the obj. case, being the obj. of the infin. أخانا.

لسنا expletively used with the pred. after ب.

17 بَكَ إِذَا دَخَلْتَ عَلَى خَلَاءٍ . وَقَدْ أَمِنْتَ عَيْنَ الْكَاشِحِينَ

"She will show you, when you enter *in upon her* private, and she is safe from the eyes of *her* enemies."

وقد &c., an adv. sent. of حال introduced by واو الحال.

18 ذُرَاعِي عِطَلٍ أَدْمَاءُ بَكْرٍ . هِجَانُ اللَّوْنِ لَمْ تَقْرَعْ جَنِينًا

"Two arms as fat and fleshy as those of a long-necked she-camel, white, young, pure white in colour, who has not been pregnant;"

ذُرَاعِي dual, secondary obj. of تُرَبِّكُ in the preceding line.

An instance of التضمن *vide* line 53 and 51 of Poem IV.

عِطَلٍ, بَكْرٍ, and هِجَانُ adj. s. to ناقة under.

أَدْمَاءُ a diptote غير منصرف.

هِجَانُ an adj. of common gender and number.

Or ضَرْبًا and طَعْنًا may be obj. s. of specification تَمَيِّزٌ to كَرْهَةً (=unpleasant), adj. to حرب under. Here يَوْمٌ كَرْهَةً &c., would mean, 'of the day of battle unpleasant by reason of striking *with swords* and piercing *with spears*.'

An adj. sent. qualifying either يَوْمٌ, or ضَرْبًا وطَعْنًا to which respectively 3 refers.

أَقْرَبُ (عِيُونُهُمْ) obj. to أَقْرَبُ. العِيُونُ subj., and أَقْرَبُ

أَقْرَبُ &c. Lit. = Your cousins made their own eyes cool by reason of it, i.e., they were very much gratified by it, when they gained their object.

The prepos. ب in يَوْمٌ shows relation between يَوْمٌ and نَجْوَ in line 9.

12 وَإِنْ غَدًا وَإِنْ الْيَوْمَ رَهْنٌ . . . وَبَعْدَ غَدٍ بِمَا لَا تَعْلَمِينَ

"For, verily, to-morrow and to-day and the day after to-morrow are pledged to that which you do not know."

One cannot foretell the future.

رَهْنٌ the pred. being إِنَّ , after بَعْدَ غَدٍ , and الْيَوْمَ , غَدًا

Prose order, وَإِنْ الْيَوْمَ وَبَعْدَ غَدٍ رَهْنٌ بِمَا لَا تَعْلَمِينَ .

ما a rel. pron. in the gen. case, by ب , its rel. clause being لَا تَعْلَمِينَ and the pron. عَائِدٌ being 3 under.

13\* أَنِّي لَأَدُلِّي بِعَاتِبِنِي أَبُوهَا . . . وَأَخَوْنَهَا وَهَمَّ لِي ظَالِمُونَا

"Do the father of Lailá and her brothers reproach me about her, while they treat me unjustly *in doing so* ?

He means to say that they ought not to reproach him so unjustly.

ا Interrogative particle, حَرْفُ الاسْتِفْهَامِ .

هم subj., and ظَالِمُونَ pred.

14\* وَلَكِنَّا وَإِيَّاهُمْ مَدَدْنَا . . . لِفَضْلِ قَرَابَةٍ حَبْلًا مَتِينًا

"But we and they extended to each other, for the sake of kindredship, a strong rope of friendship."

لَكِنَ obj. pron., co-ord. to نَا , in the obj. case by إِيَّاهُمْ .

8                      <sup>وَأَنَّا سَوْفَ نَدْرِكُنَا الْمَنَايَا . . مُقَدَّرَةً لَّنَا وَ مُقَدَّرِينَ</sup>

“And as for us, surely death will overtake us; for it is fated to us, and we are fated to him.”

لَا تَ . . &c., pred. sent. after

مُقَدَّرَةً obj. of حال referring to الْمَنَايَا; and مُقَدَّرِينَ obj. of حال referring to نَا .

9                      <sup>قَفِي قَبْلَ التَّفَرُّقِ يَا طَعِنَا . . نَخْبِرُ الْيَقِينَ وَ نَخْبِرِينَ</sup>

“Stop a little longer before going, Oh you, who are travelling in the howdah, that we may inform you of the truth, and you may inform us.”

قَبْلَ in the obj. case, being obj. of time.

طَعِنَا in the obj. case, being an undefined vocative noun, (مَنَادَى نَكْرَةً); or apocopated form of طَعِيفَةٌ .

نَخْبِرُ jussive, being apodosis to the imperative قَفِي .

نَا 1st per. pron., pl., obj. of نَخْبِرُ .

This line is an instance of التَّصَرُّعُ Vide line 19 of poem I.

10                      <sup>قَفِي نَسْأَلُكَ هَلْ أَحَدَيْتَ صَرْمًا . . لَوْ شَكَ الْبَيِّنِ أَمْ خَذَلْتَ الْأَمِينَا</sup>

“Stop, that we may ask you, whether you cut off communication with us to hasten separation, or whether you deceived the trusted one *who never deceived you*.”

نَسْأَلُ jussive, being apodosis to the imper. قَفِي .

11                      <sup>بِذِيومِ كَرِيمٍ ضَرْبًا وَ طَعْنًا . . أَقْرَبَ مَوَالِيكَ الْعَيُونَا</sup>

“We may tell you of the day of battle, *when we were striking such a blow and piercing*, that your cousins became glad by reason of it.”

طَعْنًا and ضَرْبًا in the obj. case, being cognate obj. (مَفْعُول مَطْلَق) to بِذِيومِ كَرِيمٍ ضَرْبًا وَ طَعْنًا under. Prose order being ضَرْبًا وَ طَعْنًا .

Prose order نَرَى اللَّحْزَ الشَّحِيعَ مُهَيَّنًا لِمَالِهِ فِيهَا إِذَا أُمِرْتُ عَلَيْهِ .

5 صَبَّحْتُ الْكَاسَ عَنَّا أَمَّ عَمْرٍو . : . وَكَانَ الْكَاسُ مُجْرَاهَا الْيَمِينَا

"You turned aside the cup from us, Oh Umma 'Amru, while the circulation of the cup was from the right hand."

وَأَوَّالِ الْحَالِ &c., an adv. sent. of حال introduced by وَكَانَ .

أَمَّ عَمْرٍو in the obj. case, being مَضَافٍ , vocative compound.

كَانَ = circulation, an infin. in apposition with الْكَاسُ . Here كَانُ is فَعْلٌ تَامٌ ; and الْيَمِينَا in the obj. case, being ظَرْفُ الْمَكَانِ (obj. of place).

Or مَجْرَى = place of circulation, or *proper* way for circulating the cup. In the nom. case, being in appos. (بَدَلُ الْأَشْتِمَالِ) with الْكَاسِ ; الْيَمِينَا in the obj. case, being pred. خَبَرٌ after كَانَ . The latter part then = while the proper way for circulating the cup was the right.

6 وَمَا شَرَّ الثَّلَاثَةِ أَمَّ عَمْرٍو . : . بِصَاحِبِكِ الَّذِي لَا تُصْبِحُنَا

"Oh Umma 'Amru, your friend, to whom you do not give to drink, is not the worst of the three."

عَا expletive used with the pred. after مَا .

بِصَاحِبِ he means himself.

الَّذِي (مَلَمَ) to لَا تُصْبِحُنَا 2nd pers., fem., sing.; a relative clause, the connecting pron. عَا under. 8 in the obj. case.

7 وَكَاسٍ قَدْ شَرِبْتُ بِبَعْلِيكَ . : . وَآخَرَى فِي دِمَشْقٍ وَقَاصِرِينَ

"And many a cup of this wine have I drunk in Ba'laback, and another in Damascus and Caesarea."

كَاسٍ in the gen. case by (=و) .

قَدْ شَرِبْتُ apodosis to وَ , its obj. 8 under.

بِعَلِيكَ a dir.t., غير منصرف on account of تَرْكِيبٌ and عِلْمِيَّةٌ , but here used as مَنْصَرَفٌ , admitting تَنْوِينٌ , by a poetic license.

آخَرَى in the obj. case by شَرِبْتُ under.

دِمَشْقٍ and قَاصِرِينَ غير منصرف on account of عَجْمَةٌ and مُعَايَنَةٌ .

و goes with فُحَّة. Some take الأندريين to be a syncopated and lightened form of الأندريين = people of Andaroon.

Here and in the following line the address is to his sweetheart أم عمرو and so the pron. s and the imper. s are of the 2nd pers, sing.

2 مَشْعُشَعَةٌ كَانَ الْخَمُّ فِيهَا . إِذَا مَا الْمَاءُ خَالَطَهَا مَخِينًا

“Wine mixed with water—of a colour as if the saffron was in it—when the water mixes with it and we drink it we become generous.”

مَشْعُشَعَةٌ in the obj. case, being حال; or in the nom. case, being pred. to هي, i.e., خمر (wine), مبتدأ.

الْخَمُّ in the obj. case, being subj. after كَانَ and فِيهَا the pred.

إِذَا مَا apodosis to مَخِينًا.

Some explain it as an adj (=warm), in the obj. case, being حال to الْمَاءُ

According to this interpretation, the sent. كَانَ الْخَمُّ فِيهَا would be the apodosis to إِذَا مَا.

Another reading مَخِينًا (=full).

3 نَجُورٌ بِذِي الْإِبَانَةِ عَنْ هَوَاةٍ . إِذَا مَا أَقْبَاهَا حَتَّى يَأِينَا

“It leads the one, who has want, away from his desire when he tastes it, until he becomes softened *as to his desire*.”

إِذَا مَا apodosis to نَجُورٌ.

ب gives a trans. signification to نَجُورٌ.

حَتَّى يَأِينَا may also mean, “Until he becomes soft in temper and agreeable to others,” or “He forgets his sorrows.”

حَتَّى منصوب by يَأِينَا.

4 تَرَى الْإِحْزَانَ تَحْبِجُ إِذَا أُعْرِثَ . عَلَيْهِ لَمَالُهُ فِيهَا مَوِينًا

“You see the miserly avaricious one, when the cure is passed round to him, despise his property for it.”

تَرَى secondary obj to مَوِينًا.

(iii) نُفَس, the combination of عَصَب and كَف, (the suppression of the seventh letter,) by which مفاعِلُن becomes مفاعِلٌ . It is bad, as it interrupts the harmony of the metre.

Example of scansion:—

أَلَا هَبِي	بَصْحَنِكَ فَا	بَحِينَا	وَلَا تَبْقِي	خُمُورًا لَا نَدْرِينَا
مفاعِلُن	مفاعِلُن	فَعُولُن	مفاعِلُن	مفاعِلُن
معصوب	سالم	مقطوف	معصوب	مقطوف

The قافيه is مُطْلَقَه of the class of المتواتر, which consists of one مَنَحَرِي letter after a quiescent one. The poem is called نونية from its رُوي being ن, whose مَجْرِي is فَتْحَة, with ا for the صلة.

It is, besides, مُرَدَف by ي or و, preceding ن, the رُوي. The حَذُ, or the حَرَكَة of the letter preceding the رَدَف, is either كَسْرَة or ضَمَة, according as the latter is ي or و respectively.

This metre is extensively used by epic writers and others, both in long poems and short pieces.

1      أَلَا هَبِي بِصْحَنِكَ فَا بَحِينَا .      وَلَا تَبْقِي خُمُورًا لَا نَدْرِينَا

“Now, then, *Oh cup-bearer*, awake, and give us our morning draught from your goblet, and do not keep the wines of Andaroon.”

Prose order, أَلَا هَبِي فَا بَحِينَا بِصْحَنِكَ .

ا 1st pers. pron., pl., in the obj. case by مَبْعِي

ف for تَعْقِيب, indicating a subsequent action.

Andaroon is the name of a small town in Syria where a description of wine was made.

By an analogy in form, the word is here treated as a plural noun اَلْجَمْع with the suffix وَن, and so the gen. case is marked by ي and the

## القصيدۃ الخامسة

### THE FIFTH POEM.

Ascribed to 'Amru-bin-Kulthoom, who was one of the poets of the days of Paganism, and a chieftain of the tribe of Taghlib. He is said to have recited this poem extemporarily in the presence of the King, 'Amru, son of Hind or Munzir, on the occasion of his bringing about peace between the two tribes of Bakr and Taghlib, who were on the point of renewing their war.

The poem is said to be a long one, containing about 1,000 lines, the poet having added a good deal subsequently; but the present portion is the only fragment of it now extant. The poem contains a lively description of the chivalrous deeds of the tribe of Taghlib and their glories.

The metre of this poem is the first kind of الرافر (or الضرب الاول من العروض الاولى من الوافر).

It consists of مفاعلتين six times, the 3rd and the 6th being مقطوف, or affected with the علة, called قطف (=plucking), which omits the last chord ن, and makes the preceding ل quiescent; مفاعلتين which makes it dwindle into فعولن. It runs thus:—

مفاعلتين مفاعلتين فعولن . مفاعلتين مفاعلتين فعولن

مفاعلتين is subject to the following زحاف:—

(i) عصب, or the making of the fifth letter quiescent, which turns مفاعلتين into مفاعلين. It occurs freely.

(ii) عقل, or the suppression of the fifth letter ل, by which مفاعلتين becomes مفاعلين. It is allowed, but is of rare occurrence.

مَخَافَةَ أَنْ يَبْطُلِيَ حَاسِدٌ also = taking care not to give the envier any chance for creating mutual hostility among the members, and thus preventing them from assisting one another.

So also the sent. أَنْ يَلُومَ &c.

Another reading is أَنْ تَنْبُطَ حَاسِدٌ = if an envier were to criticise their character, or to know their circumstances.

Another reading is أَوْ أَنْ يَلُومَ مَعَ الْعَدِيِّ لَوَا مَهَا = or that their reproachers reproach them along with the enemies.



فَهُمُ السَّعَاةُ إِذَا الْعَشِيرَةُ أَفْطَعَتْ . وَهُمْ فَوَارِسُهَا وَهُمْ حَكَّامُهَا 87

"And when the tribe is in distress, they are the endeavourers *in protecting it*, and they are the horse-men of it, and the rulers."

An example of the figure التعداد Enumeration.

العشيرة subj. (مبتدأ), and أَفْطَعَتْ its pred.

السَّعَاةُ هم حكامها and هم فوارسها; هم السَّعَاةُ إذا to.

وَهُمْ رِيْعٌ لِّلْمَجَاوِرِ فِيهِمْ . وَالْمَرْمَلَاتُ إِذَا تَطَاوَلَتْ عَامُهَا 88

"And they are *as* the spring to their neighbour, and to the widows, when their year *of waiting* becomes long."

In the old days a widow had to wait a year after the death of her husband before she was allowed to re-marry. The line means that they were as generous to the stranger and afflicted, as the spring with its showers is to the land.

Some interpret the second hemistich to mean, "and the *women*, destitute of provisions, when their year grows long, *on account of distress and famine*."

المجاور co-ord. to المرملات.

وَهُمُ الْعَشِيرَةُ اَنْ يَبْطِئَ حَاسِدٌ . اَوْ اَنْ يَبْذِلَ مَعَ الْعَدُوِّ لِيَاْمُهَا 89

"And they *are the foremost of* the tribe *in battle*, *taking care* lest the one *jealous of the tribe* should delay his help, or that the mean ones amongst them should incline towards the enemy."

That is they encourage the others by their bravery.

Here روماء (= *chirfs*), or مصلحوا (= *the managers of the affairs*), or the like, is under, which is مضاف giving its place and its case to its العشيرة, مضاف اليه.

Some interpret it to mean, "They form but one compact tribe by their unanimity and mutual help;" or "They *alone* are the tribe, being the principal, important and significant members of it."

ان يبطئ حاسدٌ a noun sent, being مضاف اليه to مخافة (= *for fear lest*), under.

verily, He *who* has divided the qualities amongst us, is the Great knower of them."

He dispensed to each of us such qualities as He knew were best suited to him.

The Great knower is of course God.

ما a relat. pron. in the gen. case by ب; the rel. clause being قسم المالك the عائد, or conjunc. pron. ة under., obj. of قسم.

علم an intensive agent from علم to know.

Another reading قسم المعاش = dispensed the ways of living.

Here the address is directed to his enemies and enviers.

ها in الخلائق refers to علامها.

85 وَإِذَا الْأَمَانَةُ قَسِمَتْ فِي مَعْشَرٍ .: أَوْفَى بِأَوْفَرِ حِظْنًا قَامَهَا

"And when Rectitude was divided amongst *the people of* a tribe, the great Divider of it fulfilled to us with more than our share."

أَوْفَى &c., apodosis to إِذَا.

قَسَمَ intensive of قَسَمَ e, God.

أَوْفَى = gave in full.

Obs. the use of ب expletively in an affirmative clause.

أَوْفَرِ حِظْنًا = the fullest of our share.

Another reading بأفضل حظنا = with the best of our share.

86 فَبْنَى لَنَا بَيْتًا رَفِيعًا سَمَكَم .: فَسَبَا إِلَيْهِ كَهْلُهَا وَغُلَامُهَا

"So, He built for us a fabric of glory, high as to its roof, and the full grown of our tribe and the young ascended to it."

They are all honorable alike.

سَمَكَم an adj phrase, to بَيْتًا; to which ة refers.

سَمَكَم in the nom. case, being subj. to the adj. رَفِيعًا.

سَمَكَم also = its height, its altitude.

ها refers to العشيرة.

الناس على دين ملوكهم. The people are according to the religion of their king, i.e., the king sets the fashion.

(مبتدأ) هو subj. (خبر) to a prepos. phrase pred. من معشر under.

**سُنَّتْ لَهُمْ** or = instituted for them, or prescribed them good usages.  
The Arabs had no regular code of laws.

معشر. an adj. sent. to them

﴿١٧﴾ one from whom people take an example.

المثل, (General Maxim). &c., an example of لكل قوم

لِكُلِّ قَوْمٍ . and امامها subj to the pred. سنة

[illegible]

"If they are caused to fear, the helmets will be found on them, and the rings will glitter like stars on their coats of mail."

In the fearful times, that is, in the times of war, they prepare for battle and not for flight.

<sup>١٥</sup>فزعوا and <sup>١٤</sup>تلق Passive Jussive, being شرط and جزاء respectively.

Another reading <sup>يَفْزَعُوا</sup> (act.), they get alarmed.

Another reading <sup>٤</sup> <sup>١</sup> <sup>١٠١</sup> تلقى المغافرو السن (act.), you see helmets and rings.

السنّ an adj. sent. to تلمع كالكوكب لامها

السِّن also pl. of سنان blades of lances.

pl. of  $\text{آء}$  .

لا يبطعون ولا يتبور فعالمهم .: بل لا تبذل مع الهوى احلامها

“They are not tarnished *as to their honour*, and their actions do not perish; moreover, their minds do not incline along with lust.”

Another reading **إِنْ لَا تَمِيلُ** since, &c.

فَاَقْنَعْ بِهَا قِسْمَ الْمَلِيكِ فَاِلَيْهَا . . . قِسْمَ الْخَلَائِقِ بَيْنَنَا عَلَامُهَا 84

"So, be content with what God has divided *amongst us*, for,

وَمُقَسِّمٌ In the nom. case, being co-ord. to لَزَاز in the preceding line.  
So also مَعْدُومٌ.

يُعْطِي &c. an adj. sent. to مُقَسِّمٌ.

مَعْدُومٌ = One who rules his people unopposed and treats them as he wills. So also مَعْتَمِرٌ another reading.

Some take the second line to mean:—"One who resents their rights, if encroached upon, and one who sacrifices his happiness to theirs."

Here هَضَامٌ = who voluntarily forfeits his own dues for the benefit of others.

80 فَضْلًا وَذُكْرِمَ يَعِينُ عَلَى النَّدَى . : مَسَحَ كَسُوبَ رَغَائِبِ غَنَائِمِهَا

"Owing to his pre-eminence; and one possessed of generosity, who helps others in their benevolence, a liberal one, obtaining the sought-for things, and taking them by force from the enemies."

فَضْلًا in the obj. case, being تَمْيِيزٌ, or مَفْعُولٌ لَهُ, to يُعْطِي in the preceding line. An instance of التَّضْمِينِ Vide line 53.

Or it may go with يَفْعَلُ ذَلِكَ (= he does all that), under.

فَضْلًا also = تَفَضُّلاً as an obligation, or as conferring a bounty.

ذُكْرِمَ In the nom. case, being co-ord. to لَزَاز.

ذُكْرِمَ adj. sent. to يَعِينُ عَلَى النَّدَى.

Another reading عَلَى الْعَلِيِّ = in attaining greatness;

Or عَلَى التَّقَى in doing the pious deed.

ذُكْرِمَ and مَسَحَ intens. adj. s. to كَسُوبَ.

رَغَائِبِ a diptote, here used as a triptote admitting تَنْوِين by a poetic license.

غَنَامٌ Intensive agent from غَنِمَ, to obtain spoil.

Lines 78-80, an instance of التَّقْسِيمِ.

81 مِنْ مَعْشَرٍ سَنَتْ لَهُمْ آبَاؤُهُمْ . : وَلِكُلِّ قَوْمٍ سُنَّةٌ وَإِمَامٌ

"He is from a tribe, whose fathers framed for them a good code of laws, and every tribe has a code of laws and a leader."

Some take it to mean, "The poor sit like crows round the platters." Here the subj. is the implied pron. referring to **اَيْتَام** at the end of the line.

**اِذَا الرِّيحُ نَفَا وَحَتَّ** = "when the wind blew adversely from opposite directions." The Arabs constantly use this or a similar expression to denote times of famine.

**خُلُجًا** pl. of **خُلُج** = a gulf; here, large dishes like gulfs. Obj. of **يُكَلِّلُونَ**.

**وَنُفَا** (an adj. sent. to **خُلُجًا**) = which are placed extended; or are filled afresh as soon as emptied.

**شَوَارِعًا اَيْتَامَهَا** an adj. phrase to **خُلُجًا**, or **حَال**.

**شَوَارِعًا** pl. of **شَارِع**, a diptote, **غَيْرُ مَنْصَرَفٍ**, here used as **مَنْصَرَفٍ**, admitting by a poetic license.

**شَوَارِعًا** subj. to the partic. adj.

78 **إِنَّا إِذَا التَقَّتِ الْعِجَامُ لَمْ يَزَلْ . . مَلِيزًا عَظِيمَةً جَسَّامَهَا**

"Verily we, when the assemblies of the tribes meet together, are such, that there is always chosen from us, a strong-willed man in a great matter, one who takes great trouble in carrying it out;"

That is, the leader of the tribes is always selected from our tribe.

**إِنَّا** syncopated form of **إِنَّا**; where **لَا** is the subj. after **إِنَّا**, the pred., being the whole sent **لَمْ يَزَلْ** &c.

Another reading **كُنَّا إِذَا التَقَّتِ الْعِجَامُ** = we used to be such that, &c.,

**لَمْ يَزَلْ** here used as a complete verb (فعل تام).

79 **وَمُقَسِّمٍ يُعْطِي الْعَشِيرَةَ حَقَّهَا . . وَمُغْذِمٍ لِحَقُوقِهَا فُضَّامَهَا**

"A divider of the spoil, who gives the tribe their due, a controlling ruler and a confiscator of their rights,

He acts with either justice or tyranny, whichever pleases him.

**فُضَّامًا** = who gives some and denies others as he will.

فَالضَّيْفُ وَالْجَارُ الْجَنِيبُ كَانَمَا . هَبَطُ تَبَالَهٖ مَخْصِبًا اِهْضَا مَهَا 75

"Then the guest and the stranger were as though they had descended upon 'Tabālāh, fertile as to its valleys."

الضيف and الجار subj. (مبتدأ), the pred. (خبر) being the whole following sentence كَانَمَا, &c.

تَبَالَهٖ a diptote, غنم منصرف for علمية and تانيت . A valley in Yaman, a place proverbial for its fertility and abundance of herbage.

اهْضَا مَهَا subj. مَخْصِبًا اِهْضَا مَهَا a partic. adj. phrase of حال to تَبَالَهٖ subj. to the partic. مَخْصِبًا, (in the obj. case being حال) .

ثَاوِي إِلَى الْأَطْنَابِ كُلِّ رَزِيَّةٍ . مِثْلُ الْبَلِيَّةِ قَالِسٍ اِهْدَا مَهَا 76

"Every poor one, scanty as to her clothes, takes refuge near the ropes of my tent, *helpless of procuring subsistence* as the starved camel, with her tattered clothes floating high in the air."

الْأَطْنَابِ pl. of طَنْب, cords of a tent.

رَزِيَّةٍ is really a thin camel, but is used here apparently to denote any miserable being.

An allusion to التلميح بليَّة, the camel which the Arabs in ancient times tied to the grave of its owner after his death. This camel was given no food or water, but was left to perish; the idea being that on the day of resurrection the man would be able to ride, and not compelled to go on foot.

اهْدَا مَهَا in the nom. case, رَزِيَّةٍ partic. adj. phrase to قَالِسٍ being subj. to the partic. قَالِسٍ .

وَيَكْمِلُونَ إِذَا الْوَيْحُ تَنَارَحَتْ . حُلْجًا تَهْدِ شَوَارِعًا اِيْتَا مَهَا 77

"They, (i.e., my tribe,) heap up the wooden platters *with food*, when the winds blow adversely in winter, *causing famine*, and the orphans and the destitute come to partake of them."

The poet seems to mean, that the generosity of his tribe is well known amongst the people, so that the poor come to them for help in troublous times.

يَكْمِلُونَ lit. = they crown; heap up; or fill up.

The camel of course was divided among the poor and the needy after being killed. In this and the following lines, the poet is boasting of his generosity and hospitality.

مغالق (pl. of مغلق), winning arrows, which make the object played for a forfeit to the player. A diptote غير منصرف being منتهى الجحيم; but here used as منصرف, admitting كسرة and تنوين by a poetic license.

جزور In the gen. case, governed by the prep. و (= زب).

أيسار pl. of يُوسِر or يأسر one who strikes with a gambling arrow; a gambler.

مغالبه partic. phrase, qualifying مغالق.

مغالبه in the nom. case, being subj. to the partic. مغالبه.

دعوت &c., apodosis to و (= ربّ).

74 ادعوا بهن لعاقرا ومطلقا . بذلت لجيران الجميع لعامها

"I call *my friends* for *killing* by these *arrows* the barren she-camel, or the one with young, the flesh of which is expended amongst my neighbours the whole of them."

The gambling arrow is not to be considered as the instrument by which the camel is killed, as these arrows are pointless. The gambling arrows were used as lots, by the drawing of which the particular camel to be killed was selected. Here the camel is charitably offered by the poet from his own property.

ادعو &c, adj. sent. to مغالق. So also بذلت &c.

The pronoun هن refers to مغالق in the preceding line.

Some interpret لعاقرا ومطلقا to mean, "for the sake of (*i.e.* for feeding) a barren woman, having no children to support her, or one with children." مغلق and عاقر masculine in form, though used for females, there being no males of the quality.

الجميع adj. to الحي under.

Another reading لجيران الشتاء = for the neighbours of winter, or لجيران العشاء = for the neighbours of the night, *i.e.* for the neighbours who suffer from want in winter, or at night.

(3) حُطَّة = a dubious affair, which different tribes assemble to consider gravely, hopeful of a satisfactory settlement, and afraid of failure.

(4) اَرْض = land, where foreigners and travellers meet, hopeful of gains and afraid of disappointment in their ventures.

The second hemistich an example of المقابلة.

غلب تشذر بالذحول كانها . جن البددي رواسيا اقدامها 71

"—*These strangers, being bold men, threatening one another with revenge, as if they were the genii of Bady, whose feet were firm in battle or in disputes,*"

غلب pl. of اُغلب, thick-necked, an epithet applied to lions; hence it comes to mean brave. In the nom. case, being pred. to the subj. هم under.

غلب &c., adj. sent. to تشذر.

تشذر synepated form of تشذر.

رواسيا in the obj. case, being adj. phrase to اقدامها. غلب to حال. It is غيرمنصوب, but here used as منصوب, admitting توبين by a poetic license. اقدامها in the nom. case, being subj. to رواسيا.

انكرت باطلاها وبوت بحقها . عندي ولم يفخر علي كرامها 72

"I denied the wrong, *existing* there, and I acknowledged that which, in my opinion, was right; while the noble ones of that assembly did not glory over me."

واوالحال is ولم يفخر in و.

Obs. المطا بق. Antithesis.

&c., a sent. apodosis to و (= رب), in line 70. Another instances of تضمين. *Vide* lines 53-54.

وجزور ايسار دعوت لحقها . بمغاليق متشابه اجسامها 73

"And many a sho camel *fit* for gambling, I called *my companions* for the killing of her, with gambling arrows resembling one another in shape."

تَرْقَى وَتَطْعَنُ فِي الْعِنَانِ وَتَنْتَحِي . . . وَرَدَّ الْجَمَاعَةَ إِذَا جَدَّ حَمَاهُمَا 69

"She raises her head, and she pulls against the rein and turns to either side, as the flight of a pigeon to water, when the pigeons of its *flock* urge on."

حَمَاهُ sing. and حَمَاهُ a collective noun.

تَرْقَى &c., adv. sent. (جَمَلَةٌ حَالِيَةٌ) to the preceding line.

وَرَدَ infin. in the obj. case, being مَعْرُولٌ مَطْلُوقٌ.

إِذَا obj. of time ظَرْفٌ, in the combination of إِضَافَةٌ with the following sent.

تَنْتَحِي also = تَعْتَمِدُ = dashes forth, darts forward.

Obs. الترتيب Climax.

وَكَثِيرَةٌ غُرَبَا هَا مَجْهُولَةٌ . . . تَرْجَى نَوَافِلَهَا وَبُخْشَى ذَامُهَا 70

"And many a *house* with many strangers in it, unknown to one another, the gifts *of the owner* of which were hoped for, and his reproach was feared,"

The poet is now referring to a visit he paid to Nu'mán-ibn-Almunzir, an Arab chief, and of a dispute which he had there with Rabī' bin-Zayd, who tried to expel Banū Jafar, the people of Labeed from the court of Nu'mán.

كَثِيرَةٌ adj to دَارٌ (under.); in the gen. case, governed by the prep. وَ ; so also مَجْهُولَةٌ .

كَثِيرَةٌ pl. of غَرِيبٌ, in the nom. case, being subj. to the adj. كَثِيرَةٌ .

بُخْشَى ذَامُهَا and تَرْجَى نَوَافِلَهَا adj. sent.s. to دَارٌ .

Here the omission of the noun qualified by the adj. كَثِيرَةٌ, without any adequate context to determine it, subjects it to different interpretations, and the commentators offer the following ones :—

(1) دَارٌ = house, i.e., the court of Nu'mán, where people of all kinds repair, unknown to one another, (or not certain of their fate in the court), hopeful of his gifts and afraid of the disgrace of returning disappointed.

(2) حَرْبٌ = war with a dubious result where strangers meet, all expecting to gain victory and spoil, and afraid of defeat.

كانى i.e., night, for it conceals all things from view.

عورات = places exposed to danger.

66 اسهلت وانتصبت كجذع منيفة . جوداء تجردونها جرامها

"I descended to the plain, and she, (*my horse*), stood firm, like the trunk of a high *palm tree*, bare of branches, whose date-gatherers stop short of *gathering the dates*."

اسهلت apodosis to اذا in the preceding line.

منيفة adj. to نخلة under; so also جوداء, read with فتحة, being غير  
الف ممدودة on account of منصوبة.

نخلة &c., adj. sent. to تجرد.

جرام pl. of جارم; or جرام intensive form of جارم.

67 رفعنا طرد النعام ورفقه . حتى اذا سخيت وخفت عظامها

"I caused her to gallop, *like* the galloping of the ostrich, and above that *in speed*, until when she became warm, and her bones became active,"

i.e., when she had got rid of her stiffness.

رفعت intensive of رفعت.

طرد infin. in the obj. case, being مفعول مطلق.

ورفقه in the obj. case, being obj. of measure (ظرف); or co-ord. to طرد.

Another reading وشك = and like urging it, also مفعول مطلق.

Another reading خفت عظامها = her bones got dry of perspiration.

68 قلعت رحالها واسبل نجورها . وابتل من زبد الحميم جزامها

"Her saddle shifted, and her neck poured down sweat and wetted her girth with the foam of the hot sweat."

رحالة, a saddle made of sheep skin without wood.

قلعت &c., apodosis to اذا in the preceding line.

bears my weapons, whose bridle, when I set out in the morning, is my shoulder belt."

He carries the bridle about with him, that he may be ready to bridle his horse at the shortest notice.

(جملة حالية) adv. sent. يحمل شاكلي.

فرط = a swift horse that outstrips others.

وشاحي لجامها an adj. sent to فرط.

وشاحي subj., and لجامها pred.

ل in ليل for emphasis.

64 فعُلوت مُرتقبا على ذي هبوة . حرج إلى اعلامهن قدامها

"Then I ascended *as a scout* to a watch place on a dusty hill, narrow *as to its summit*, the dust of which was *near* the standards *of the enemy*."

مُرتقبا = a place of reconnoitring; a locative noun (اسم الظرف) in the obj. case by علوت.

Another reading مُرتقبا = reconnoitring; or مُرتقبا = going up. In the obj. case, being حال.

Another reading مِهوبة = to a place regarded with fear; (adj. to كمة aud.).

ذو هبوة adj. to جبل or دَل under.

الى اعلامهن قدامها adj. sent. to هبوة, or مِهوبة.

الى اعلامهن subj., and قدامها pred.

65 حتى إذا القت يدا في كافر . واجن عورات الذعور ظلامها

"Until when the sun plunged his hand into overspreading night, and darkness concealed the weak places on the frontiers,"

العت under., subj. to الشمس.

العت يدا في an idiom = put his hand in, undertook, began. So also the

phrase, وضع يده في.

مَوْتَر. to موتَر. ثَأْنَالِهْ اِيْهَامْهَا .

ثَأْنَالُ (= *adjusts, handles gently*.) nomist of the 8th conj. (اَفْتَعَال) from آل for اُولُ .

Another reading ثَأْنَى لَهْ اِيْهَامْهَا = to which her thumb returns *after straining*. ثَأْنَى synepated form of ثَأْنَى (from اَوَى) = betakes itself to.

61 بَادَرْتُ حَاجَتَهَا لِدَجَاجٍ بِسَكْرَةٍ . لَاعَلَّ مِنْهَا حِينَ هَبَّ نِيَامُهَا

"I hastened in the early morning *before the crowing of the cock, to relieve my want for it, (i.e., wine), that I might take a second draught from it, when the sleepers awoke.*"

بَادَرْتُ &c., also means, "anticipated the cock with my want for it at the dawn."

بَادَرْتُ first obj. الدَجَاجُ second obj., and حَاجَتَهَا

أَعَلَّ aor. governed with فَتَحَرَّ by ل (for purpose).

Another reading لَاعَلَّ = that I may be given to drink.

حِينَ a noun, indeclinable with فَتَحَرَّ, being مضاف to the past sent. following. *Vide* line 4, Poem I.

Another reading وَقْتُ أَنْ يَهَبَّ أَنْ يَهَبَّ elliptical for وَقْتُ أَنْ يَهَبَّ at the time of the waking of.

نِيَامُ pl. of نَامَ.

62 وَغَدَاةٌ رِيحٌ قَدْ وَزَعَتْ وَقَرَّةٌ . قَدْ اصْبَحَتْ بِيَدِ الشَّامِلِ زَمَامُهَا

"And many a morning of wind and coldness, the reins of which have been placed in the hands of the north wind, have I prevented *its evils by dividing provisions amongst the poor.*"

غَدَاةٌ In the gen. case by وَ (= رُبَّ).

قَرَّةٌ, In the gen. case, being co-ord. to رِيحٌ .

رُبَّ = وَ, apodosis to قَدْ وَزَعَتْ .

Obj. of وَزَعَتْ is غَدَاةُهَا (= *its evil*.) under.

غَدَاةٌ &c. adj. sent. to قَدْ اصْبَحَتْ .

63 وَلِفِدْحَمَيْتِ الْحَيِّ تَحْمِلُ شَكْنِي . فَرَطٌ وَسَاحِي إِذْ غَدَرْتُ لِجَاثِمِهَا

"And verily I have defended *my* tribe; while a swift horse

Another instance of الالتفات. Here the poet abruptly turns to addressing Nawâr, of whom he spoke in the third person in the preceding lines.

58 قَدَبْتُ سَاعِرَهَا وَغَايَةَ تَاجِرٍ . وَافَيْتُ إِذْ رَفَعْتُ وَعَزَمَدَاعِهَا

"I passed them conversing *with my companions* and many a sign of the wine seller I went to, when it was raised and the wine had become high in price."

قَدَبْتُ سَاعِرَهَا pred. sent. to كم in the preceding line.

سَاعِر in the obj. case, being pred. after بَت .

غَايَةَ in the gen. case, by و (= رُب , many a). It is a sort of flag hung outside taverns, much the same as an inn sign in England. The flag is taken down when all the wine is sold.

وَافَيْتُ , its obj. هَا under.

Subj. رَفَعْتُ the implied pron. referring to غَايَةَ .

59 أَغْلِي السِّبَاءَ بِكُلِّ أَدَكْنٍ عَاتِقٍ . أَوْجُونَ قَدَحَتْ وَفَضَّ خَنَامَهَا

"I make the purchasing of wine expensive by *buying* every leathern bottle of old wine; or leather-covered flagon, *the contents of which* have been poured into glasses, and the seal broken."

أَدَكْنٍ a diptote, غير منصرف, adj. to زَقَّ (wine-skin) under.

أَوْجُونَ a wine-jar, smeared with pitch, co-ord. to أَدَكْنٍ .

قَدَحَتْ and فَضَّ خَنَامَهَا adj. sent. s to أَوْجُونَ . These sentences are reversed in order by the necessity of rhyme and metre.

60 وَصَبَّوحٌ صَافِيَةٌ وَجَذِبَ كَرِيذَةً . بِمَوْتَرٍ نَزَّالٍ إِبَاءَهَا

"And many a morning draught of pure wine have I taken, and many a time has happened the taking of the singing girl her stringed instrument, which her thumb manages skilfully."

و = رُب .

صَافِيَةٌ adj. to خَمْرٍ under.

مَوْتَرٍ = stringed, adj. to نَزَّالٍ under.

56 تَرَايَ امْكِنَةً إِذَا لَمْ أَرْضَهَا . : أَوْ يَرْتَبِطُ بَعْضُ النَّفْسِ حَبَاثُهَا

"I am a leaver of places, when I do not like them, unless its fate, (i.e., the fate of my soul,) binds my soul there."

That is, he never stays in a place, which he does not like, but it may happen that he will die before he is able to leave some place disagreeable to him.

أو elliptical for أَوْ لَنْ or if, unless; and يَرْتَبِطُ, subjunctive jussive.

أو elliptical for أَوْ لَنْ or else. Here it ought to be يَرْتَبِطُ, but the فتح is replaced by جَزَم by a poetic license.

Or يَرْتَبِطُ jussive, being co-ord. to أَرْضَهَا; when the sent. in full would run thus — إِذَا لَمْ أَرْضَهَا أَوْ إِذَا لَمْ يَرْتَبِطْ = when I do not like them, or when fate does not keep me to them.

Another reading يَغْتَلِقُ = sticks fast, hangs on.

بَعْضُ النَّفْسِ = some of the souls, i.e., himself.

تَرَايَ Intensive agent from تَرَكَ.

57 بَلْ أَنْتَ لَا تَدْرِينَ كَمْ مِنْ لَيْلَةٍ . : طَلَقَ لَذِيذَ لَهْوِهَا وَ نِدَائِهَا

"Moreover, you, *Oh Nawár!* do not know how many nights, agreeable in temperature, pleasant in their amusement and carousal, *I have spent;*"

كَمْ قد بدت سامرها (خبر) subj., the pred. (مبتدأ) in the next line or in the obj. case, being شريطة النفسير.

Another instance of القصيد. Vide line 53-54.

كم explanatory من.

لَذِيذَ لَهْوِهَا وَ نِدَائِهَا an adj. phrase to لَيْلَةٍ.

لَذِيذَ and نِدَائِهَا in the nom. case, being. subj. to the adj.

طاق of common gend.

نداء verb. noun = مناداة.

Or it may be pl. of نديم = a boon companion.

In the latter case, the last hemistich may be taken to mean,

طَلَقَ نِدَائِهَا لَذِيذَ لَهْوِهَا = cheerful its carousers and pleasant its amusement. An instance of النثر الغير المرتب.

رَبِيَّةٌ لَا أَقْرُطُ رَبِيَّةٌ adv. sent. (جملة حالية).

أَنْ &c., a noun sent., co-ord. to رَبِيَّةٌ .

Or رَبِيَّةٌ may be in the obj. case, being مفعول له and أَنْ يَلُومُ a noun sent., co-ord. to it. In this case. لَا أَقْرُطُ رَبِيَّةً أَوْ أَنْ يَلُومَ elliptical for لَا أَقْرُطُ مَخَافَةَ رَبِيَّةٍ أَوْ مَخَافَةَ أَنْ يَلُومَ = I do not flag in the pursuit of my object, for fear of suspicion or for fear of that, &c.

Or أَوْ أَنْ = so that, otherwise, lest.

The line then means, "I show no remissness in my pursuits, and leave no room for suspicion, lest I may be liable to the reproach of one, who asks any object from me."

Another reading is أَنْ أَقْرُطُ رَبِيَّةً, a noun sent. in the combination of إضافة with مَخَافَةَ under. = lest I neglect any suspicion.

Another reading is أَنْ أَقْرُطُ رَبِيَّةً = my remissness would be a cause for suspicion. Here أَقْرُطُ أَنْ a noun sent., subj. to the pred. رَبِيَّةٌ, (in the nom. case).

لَوْأَمْ is read either, (i.) لَوْأَمْ (pl. of لَأْتُمْ); or (ii) لَوْأَمْ intensive of لَأْتُمْ.

55 أَوْ لَمْ تَكُنْ نَدْرِي نَوَارٍ بَابِي . وَصَالَ عِنْدَ حَبَائِلٍ جَذَائِهَا

"Did not Nawár know that verily, I am the joiner of the knot of the ropes of friendship, and the cutter of them as well."

! Part. of interrogation.

تَكُنْ نَدْرِي pred. after تَكُنْ .

حَبَائِلُ a diptote, غير منصرف, but here used as منصرف, admitting تَنْوِين by a poetic license.

أَنْ introducing a noun sent. governed by the prep. بِ .

وَصَالَ intensive agent, from وَصَلَ, and جَذَائِمُ from جَذَمَ; in nom. case. being pred. after أَنْ .

لِ for purpose, (لام التعليل), governing the aorist تَذُوذُ, with فتحه .

أَيَقْنَتُ to &c., a noun sent., obj. to أَيْقَنْتُ .

Obj. of لَمْ تَذُذْ is هُنَّ under.

لَمْ تَذُذْ apodosis to أَلَنْ .

52 فَتَقَصَّدَتْ مِنْهَا كَسَابٌ فَضَرَجَتْ . . . بِدَمٍ وَغُودِرَ فِي الْمَكْرَسِهَا

"Then Kasáb died from her *goring with her horn*, and she was covered with blood, and their Sukhám was left *dead on the scene* of the attack."

تَقَصَّدَ the usual word for "to die" when applied to a dog.

كَسَابٌ a noun indeclinable (مَبْنِي) with كَسَرَةً, because originally it was a noun with the force of an imperative.

مَكْرَسٌ a noun of place الطرف, from كَرَّ to attack.

53 فَبَيْنَكَ إِذْ رَقَصَ اللّٰوَامِعُ بِالصَّحَى . . . وَاجْتَابَ أَرْدِيَةَ السَّرَابِ إِيَّاهُ

"By such a *she-camel*, when the shining vapours of the *sandy deserts* danced in the forenoon, and their hills put on the garments of the mirage,"

The poet now returns to the camel, whose swiftness he has compared to a zebra and a hunted wild-cow. He says that the heat of the sun shall not prevent him from pursuing his journey.

The preposition بِ in بَيْنَكَ shows relation between بَيْنَكَ and اقْضَى in the next line. An instance of the poetic defect, called تَضَمُّنٌ. Vide remarks on Prosody, Poem 1st.

أَلَدْ obj. of time, (طرف الزمان), in the combination of اخْتَفَاهُ with the following sentence.

لَوَامِعٌ either 'the deserts, glittering in the heat;' or 'the glittering mirage.'

Subj. to اجْتَابَ, إِيَّاهُ; and obj. أَرْدِيَةَ .

54 اقْضِيَ الْإِبَادَةَ لَا أُفْرِطُ رِيْبَةً . . . أَوْ أَنْ يَلُومَ بِحَاجَةِ لَوَامِعِهَا

"I accomplish *my want*, and am not neglectful of the suspicion of *others*, or that the reproacher should reproach me *in obtaining that which is my need*."

Though in the obj. case, the *l* remains as it is, for the مضاف إليه (the *l* of the *al-farjīn*) being an express noun, *كَلَا* is indeclinable, مبني .

فَعَدَتْ تَحْسِبُ *كَلَا* الْفَرْجِينَ أَنْتَ . Prose order غَدَتْ pred. after تَحْسِبُ .

Some interpret مَوْلَى الْمَخَافَةِ to mean "the master of the cause of fear," i.e., "the hunter, or the master of the dogs, of whom she was afraid," "the master with the dogs." The line would then mean, "She began to consider both the positions of danger, as to whether the hunter would surprise her from behind her or from before her."

49 حَتَّىٰ إِذَا يَسِسَ الرِّمَاءُ وَأَرْمَلُوا . غَضَفَ دَوَاجِنَ قَائِلًا أَعْصَامُهَا

"At length when the shooters despaired of hitting her, and they sent trained hounds with creased ears after her, while their collars were dry,"

غَضَفَ (pl. of اغضف) adj. to كَلَبًا under.

دَوَاجِنَ a diptote. غَيْرُ مَنْصُوفٍ, being extreme plural.

قَائِلًا أَعْصَامُهَا a partic. adj. phrase to كَلَبًا .

أَعْصَامُ subj. to قَائِلَ; pl. of عَصْمَةٌ or عَصَامُ, collars of iron or leather.

Some take أَعْصَامُ to mean the creases of the belly. قَائِلًا أَعْصَامُهَا would then mean, "with their bellies dry; i.e., "thin in their bellies."

50 فَلَحِقْنَ وَأَعْنَكُتْ لَهَا مَدْرِيَّةٌ . كَالسَّهْرِيَّةِ حَدَّهَا وَتَمَامُهَا

"They came up with her and her thick horn turned upon them, like a Samhariyan spear, as to its point and its entirety,"

فَلَحِقْنَ apodosis to إِذَا in line 49.

حَدَّهَا وَتَمَامُهَا subj. to مَدْرِيَّةٍ; adj. sent. to كَالسَّهْرِيَّةِ حَدَّهَا وَتَمَامُهَا and كَالسَّهْرِيَّةِ pred.

مَدْرِيَّةٌ = made by مَدْرِيَّةٌ, who and whose wife رَدِيَّةٌ were remarkable for the straight lances they made.

51 لَتَذُودَ هُنَّ وَابْتَدَأَتْ أَنْ لَمْ تَذُودَ . أَنْ قَدَاحِمَ مِنَ الْحَقَوِي حِمَامُهَا

"That she might drive them off, and she was certain that if she did not repel them, her fate had approached death."

كاملًا أيامها a partic. adj. phrase, to صبعًا .

أيام In the nom. case, being subj. to the partic. كامل .

46 حَتَّى إِذَا يَبُتْ وَأَمْسَقَ حَالِقٌ .: لَمْ يَبْلَمْ إِرْضَاعُهَا وَفِطَامُهَا

"Until, when she became hopeless, and her full udder shrank up, which was not, *however*, dried up by her bringing up *her young* and her weaning *them*,"

حالق &c., adj. sent. to لم يبلَمْ .

إرضاع = suckling ; giving to suck.

47 وَتَسْمَعْتُ رِزَا لَانِيسٍ فَرَاغَهَا .: عَنْ ظَهْرِ غَيْبٍ وَالْأَنْيَسُ مَقَامُهَا

"And she heard the murmur of the voices of men unseen, and it caused her fear, for man is her disease,"

Another reading وَتَوَجَّسْتُ = perceived.

جملة حالية .) (حال in and الحال is and the sent. is adv. والآنيس

مقام disease, i.e., enemy. causing alarm

48 فَغَدَتْ كَلًّا الْفَرْجَيْنِ نَحْسَبُ أَنَّهُ .: مَوْلَى الْمَخَافَةِ خَلْفَهَا وَأَمَامُهَا

"She began to consider both *directions to be* dangerous places, —causes of fear,—behind her and before her."

The cow did not know which way to go.

فغدت apodosis to إذا in line 46.

كلا الفرجين one of the الأفعال الناقصة ; Its subj. being the implied pron. referring to the cow, and pred. the rest of the line

نحسب أنه &c. In the nom. case, being subj. to the pred. sent. كلا

مولى In the nom. case, being pred. after أن, whose subj. is (أمام) , which refers to كلا .

خلفها and أمامها nouns in the nom. case, being in apposition (بدل) with مولى ; or with كلا ; or pred. to the subj. كلا under.

Or كلا dual in the obj. case, being 1st obj. to نحسب, the noun sent. أنه, &c. being the secondary obj.

The pearl would roll from place to place on the thread being withdrawn so the restlessness of the cow is depicted.

منيرة In the obj. case, being حال .

جمانة سل نظامها adj. sent. to

التشبيه التمثيلي an instance of البحرى

44 حَتَّى إِذَا انْصَرَّتْ الظُّلُمُ وَانْصَرَّتْ . بَكَرَتْ نِزْلُ عَنْ التُّرَى اِزْلَامُهَا

"Until, when the darkness cleared away, and she got up in the early morning, she went forth, while her feet were slipping on the damp soil."

اِذَا apodosis to بكرت

نزلة &c., adv. sent. (جملة حالية).

اِزْلَام pl. of زلم, an arrow without either a point or feather, used for gambling purposes. The word is here used to denote the cow's legs, which were thin and straight. اِزْلَام also=cloven hoofs.

45 عَلِمَتْ تَرَدَّدَ فِي نِهَا صَعَادَ . سَبْعًا تَوَامًا كَامِلًا اِيَامُهَا

"She was distracted with sorrow, and wandered backwards and forwards amongst the streams of Su'aid, seven nights and days, perfect days."

The cow took no rest even at night while searching for her young.

تردد adv. sent. of حال .

Another reading عَلِمَتْ تَبَلَّلُ = continued to keep at. علقت one of المقاربه; and تبلى pred. after it.

Another reading عَلِمَتْ تَبَلَّدَ فِي شُعَائِقِ عَالِجٍ = she continued perplexed, as to where her young might be, in the sandy tracts of 'Alj.

تبلى and تبلى, تَرَدَّدَ and تَبَلَّلَ syncope forms of تَرَدَّدَ and تَبَلَّلَ .

نِهَا pl. of نهي a tank, or pool.

سَبْعًا In the obj. case, being مفعول فيه; adj. to نِيَالِي under.

تَوَام of تَوَام = twins, i.e. coupled with days.

دائماً *obj.* ; حال ديمة *a partic. adj. phrase* to دائماً *subj.* of حال , and نَسْجَام in the *nom. case*, being *subj.* to the participle دائماً .

(2) نُرْوِي الخُمائل دائماً نَسْجَامَهَا "which waters the sandy places and whose pouring is continuous." Here دائماً *an adj. sent.* to ديمة *subj.* نَسْجَامَهَا and (خبر) دائماً *pred.* . ديمة .

41 يعلو طريقةً مَنَهِهَا مُتَوَاتِرٌ . فِي لَيْلَةٍ كَفَرِ النُّجُومِ غَمَامُهَا

"The rain fell on the line down the centre of her back incessantly, during a night, the clouds of which concealed the stars."

متواتر *adj.* to قطر (= rain) under.

Another reading مَتَوَاتِرًا , in the *obj. case*, being *obj.* of حال to the implied *pron. subj.* يَعْلُو , referring to واكف .

لَيْلَةٍ &c., *adj. sent.* to كَفَرِ .

42 نَجْدَانِي أَصْلًا لَصًّا مُتَنَبِّذًا . بِعَجُوبِ انْقَاءِ يَمِيلُ هَيَامُهَا

"She was entering amongst the roots of a tree with high branches, apart from other trees, standing on the edges of sand-hills, whose soft sand poured on her from the effects of wind and rain."

That is, the cow took shelter from the rain under a tree.

نَجْدَانِي from جوف (= inside).

Another reading تَجْنَاب = excavated for shelter, from جيب a pocket.

انقَاءِ *adj. sent.* to يَمِيلُ هَيَامُهَا .

Another reading نَجْدَانِي أَصْلٌ قَالِصٌ مُتَنَبِّذٌ . Here أصل *pl.* of اصل . قَالِصٌ *adj.* to تَجَرُّ under.

43 وَتُضِيءُ فِي وَجْهِ الظَّلَامِ مُنِيرَةً . كُجْمَانَةُ الْبَحْرِ سَلِ نَظَامُهَا

"And she, (the cow,) was shining in the face of darkness very brightly, like the ocean pearl, the thread on which it is strung, having been withdrawn from it."

تَنَازَعٌ &c., adj. sent. to جَوَدَر .

فُجِسَ adj. to ذِيَابٌ (= *wolves*), subj. to تَنَازَع .

لَا يُمَنَّ &c., adj. sent. to ذِيَابٌ .

لَا يُمَنُّ طَعَامُهَا is explained in two other ways besides:—

(1) = who are not obliged for their food to any one who may upbraid them with the obligation, i.e., who earn for themselves independently of others.

(2) = who are so voracious, that their food is not bestowed on any one, having never anything to spare.

39 مَادْفَنَ مِنْهَا غَرَّةً فَاصْبَنَهَا . إِنَّ الْمَنَايَا لَا تَطِيشُ مِنْهَا مَهْمَا

“They met her suddenly and seized upon her young. Death, verily, is *infallible*, so that his arrows do not miss the mark.”

مَادْفَنَ مِنْهَا غَرَّةً also = they saw negligence on her part.

اصْبَنَهَا also = afflicted her with the destruction of her young.

لَا تَطِيشُ مِنْهَا مَهْمَا pred. sent. to الْمَنَايَا, the subj. (اسم) after إِنَّ an instance of الْمَثَل, which is generally quoted.

Another reading فَاصْبَنَهُ = so they seized upon her young.

40 بَاتَتْ وَاسْبَلْ وَاكْفَ مِنْ دِيمَةٍ . يَرُويُ الْخُمَائِلُ دَائِمًا نَسْجَامَهَا

“She passed the night, and continuous dripping rain descended, whose excessive pouring continued watering the sandy places constantly.”

بَاتَتْ here فعل تام, a complete verb.

واسبل adj. to مطر under, subj. to اكف .

يروي &c, adj. sent. to دِيْمَةٌ .

نَسْجَامٌ an Intensive infinitive, subj. to يروي .

دَائِمًا In the obj. case, being حال to نَسْجَام .

The line also reads in the following different ways:—

(1) يَرُويُ الْخُمَائِلُ دَائِمًا نَسْجَامَهَا = “which waters the sandy places while its pouring continues.” Here, the subj. to يروي is the implied pron., referring to دِيْمَةٌ ; يروي adj. sent. to دِيْمَةٌ .

This wild cow, being the leader of the flock, was naturally faster paced than the rest, and her anxiety for her young would make her move quicker than usual.

وَحْشِيَّةٌ and ذَلِكَ in the nom. case being predicates to هِيَ, subj. under.

خَذَلْتُ adj. sent. to وَحْشِيَّةٌ, (adj. to بَقَرَةٌ under).

هَادِيَةٌ and قَوَامٌ pred. to هِيَ, (referring to وَحْشِيَّةٌ) under.

Or هَادِيَةٌ subj. and قَوَامٌ pred. According to the latter construction the meaning is "while the leader of the herd is her chief stay."

وَاوَالِحَالٌ is وَهَادِيَةٌ in

خَنَسَاءٌ ضَبِعَتْ الْفَرِيرَ فَاَمَّ يَرِمٌ . عَرَضَ الشَّقَائِقُ طَوْنَهَا وَبَغَامُهَا 37

"A wild cow which lost her calf, and did not cease her moving round the edge of the rugged tracts in a sandy desert, and her lowing;"

خَنَسَاءٌ adj. to وَحْشِيَّةٌ = snub and depressed in the nose.

ضَبِعَتْ and لَمْ يَرِمْ &c. adj. sent. s to خَنَسَاءٌ .

Subj. to لَمْ يَرِمْ , طَوْنٌ and بَغَامٌ .

عَرَضَ In the obj. case, being مَفْعُولٌ فِيهِ .

Another reading لَمْ يَرِمْ . Here subj. is the implied pron. referring to خَنَسَاءٌ and the following sent. is its pred. ; طَوْنَهَا وَبَغَامُهَا subj. and the a. h. phrase عَرَضَ الشَّقَائِقُ pred. Here literally the sent. would mean, "she continued to be in the following state, roaming and lowing along the edge of the rugged tracts in a sandy desert."

لَمِعَقَرٍ قَبْدٌ نَفَازٌ شَلَوَةٌ . غَبَسَ كَوَامِبَ لَايْمٍ طَعَامُهَا 38

"Seeking for a young calf thrown on the dust, of a whitish colour, whose limbs are dragged by grey hunting wolves, whose food *suppl'y* is not cut off."

The wolves were always hunting and had plenty to eat.

لَمِعَقَرٍ also = *acceding and lowing on account of*, &c, the prep. لُ gaging with لَمْ يَرِمْ in line 37

جَوْدَرٌ adj. to جَوْدَرٌ (= young) under.

Or. (2) اقدام denoting an action of the female ass, the verb is put in the fem. gender by affection.

34 فَنَوَسَطَا عَرَضَ السَّرِيِّ وَمَدَعَا . . مَسْجُورَةً مُتَجَاوِرًا تَلَامُهَا

"Then they entered the middle of the river, and cleaved *its* waters, which were very full, with its reeds *thickly* adjoining each other ;"—

Another reading عَرْض = breadth.

مَدَعَا adj. to عَيْنَا under., in the obj. case being obj. to مَسْجُورَةً.

مُتَجَاوِرًا تَلَامُهَا a partic. adj. phrase to عَيْنَا ; تَلَامُهَا being subj. to the partic. مُتَجَاوِرًا.

35 مَحْفُوقَةً وَسَطَ الْبِرَاعِ يَظْلَاهَا . . مِنْهُ مَصْرَعٌ غَابِيَةٌ وَقِيَامُهَا

"Enclosed in the midst of reeds which shade it, some of which were beaten down in the reed bed, and *some* were standing."

عَيْنَا adj. to مَحْفُوقَةً.

Another reading مَحْفَقًا adj. to عَيْنَا , or حَال .

وَسَطَ in the obj. case being مَفْعُولٌ فِيهِ .

يَظْلَاهَا adj. sent. to الْبِرَاعِ .

8 in مِنْهُ referring to يَرَاعِ .

قِيَامٌ and مَصْرَعٌ the subj. being الْبِرَاعِ , adj. sent. to مِنْهُ مَصْرَعٌ and pred. مِنْهُ .

Or مَصْرَعٌ and مَحْفُوقَةً . Here مَصْرَعٌ and قِيَامٌ subj. to يَظْلِ .

قِيَامٌ pl. of قَائِمٌ , = standing ones.

غَابِيَةٌ referring to قِيَامُهَا .

36 أَفَنَلِكُ امْ وَحْشِيَّةٌ مَسْبُوعَةٌ . . خَذَلَتْ وَهَادِيَّةُ الصَّوَارِ قَوَامُهَا

"Is the camel like that *she-ass*, or rather like a wild cow, whose young has been eaten by wild beasts, and who remained behind to look for her young, while she was the leader of the herd, and the director of it?"

مبطا an adj. to غبارا under.

In the obj. case, being obj. of تنازعا .

يطير , &c., adj. sent. to غبارا .

مشعلة an adj. to نار under.

يشب , &c., adj. sent. to نار .

يشب intr. = kindles ; or يشب pass. = is lighted.

ضرام , pl. of ضرم , pl. of ضرمعة faggot.

32 مشمولة غلثت بنابت عرفج . . . كدخان نار ساطع اسماها

“Blown upon by the north wind, the smoke becoming thick, as it was mixed with the fresh branches of the 'Arfaj tree ; like the smoke of a fire, whose high flame rose high.”

That is the donkeys were travelling so quickly that they raised a cloud of dust, resembling thick smoke.

مشمولة an adj. to نار under. in the preceding line. It is derived from شمال the north wind.

غلثت an adj. sent. to نار .

ساطع &c., a partic. adj. phrase. to نار .

اسنام in the nom. case, being subj. of the partic. ساطع .

It is read in two ways—

(1) اسنام = going high.

(2) اسنام pl. of سمنة , a kind of fuel ; or pl. of اسنام = highest parts

33 فمضى وقد معها وكانت عادة . . . منه اذا هي عردت اقدامها

“Then he went and sent her on in front, and it was his habit, to send her in front when she inclined from the road.”

He was afraid of her running away, if he did not watch her.

Subj. to كانت is اقدام (= *standing in front*) عادة being the pred. in the obj. case.

The feminine gender of كانت is explained in two ways ;—

Either (1) تقدم = *progress*, which is feminine in form.

جَزَأٌ dual, past tense from جَزَأَ to do without water by eating fresh grass.

Another reading جَزَأَ Infinitive in the obj. case, being مَلِكًا to تَمَيَّز (= *contenting*, &c.)

جَزَأٌ also = the time during which they had to content themselves with green herbage. Here it is in apposition with جَمَادَى.

29 رَجَعَا بِأَمْرِهِمَا إِلَى ذِي مَرَّةٍ . حَصِدُوا نَجَّحَ مَرِيَمَةَ إِبْرَاهِيمَ

"They returned *then* as regards their own affair to consulting a strong and firm opinion ; and the success of a decided design depends upon executing it with consideration.

رَجَعَا بِأَمْرِهِمَا (= *referred their affair*), apodosis to إِذَا in the preceding line.

ذِي مَرَّةٍ adj. to رَأَى (= *opinion*) under.

نَجَّحَ, &c., an instance of مَثَلٌ, a maxim ; i.e., they consulted in their minds and finally decided on resorting to a water-place.

30 وَرَمَى دَوَابُّهَا السَّقَى وَتَهَيَّجَتْ . رِيحَ الْمَصَائِفِ مَوْسَمَهَا وَسَهَامَهَا

"The thorny shrubs pierced their fetlocks, and the summer winds arose, *with* their veering breezes, and scorching blasts."

When the two asses returned to the plains to water, summer was setting in.

سَقَى is a description of thorny shrub. In the nom. case, being subj. of رَمَى.

مَوْسَمَهَا and سَهَامَهَا in the nom. case, being in apposition (بَدَلُ الْبَعْضِ) with رِيحَ.

سَرَمَ = passing quickly ; سَهَامَ burning, vehemence.

31 فَقَنَّا زَعَا سَبَطًا يَطِيرُ ظِلَالُهُ . كَذَخَانٍ مُشْعَلَةٍ يَشْبُ ضَرَامُهَا

"Then they vied in throwing up a long column of dust, while the clouds of it were flying about like the smoke of a lighted fire, the small faggots of which have caught fire ;"—

26 يعلوبها حدب الأكام مُسْحَجًا . قدرابه عصيانها وواحاشها

“Bitten and torn he ascends the slopes of the hills with her, for her disobedience and carnal desire have made him doubt her fidelity,”

يعلو obj. of حدب .

مسحج in the obj. case, being to حال ; or in the nom. case, being adj. to غير under, subj. of يعاو .

قدرابه &c., adj. sent. to غير .

27 بِاحْزَةِ الذُّبُوتِ يربا فوقها . قفرا لمراقب خوفها آرامها

“In the rough grounds in the valley of Thalaboot up which he goes; and although its places of observation are empty, the fear is in the milestones.”

That is, the donkey fears that some enemy may be concealed behind the milestones erected in the desert.

احزة to يربا فوقها and آرامها adj. sent. to .

قفرا لمراقب adj. phrase, to احزة .

فوق In the obj. case, being مفعول فيه .

آرام pl of آرام ; stones for the guidance of travellers.

28 حتى إذا ملحا جمادى سنة . جزءا فطال صيامه وصيامها

“Until when they passed the month of Jumádá, completing six months, they contented themselves with green herbage so as to dispense with water, so that his abstinence from water and her abstinence was prolonged,”

ملحا Transitive, جمادى being its obj.

سنة either in the gen. case for إضافة ; or in the obj. case, being to حال جمادى .

Another reading كلها جمادى = The whole of Jumádá.

جمادى حجة = The Jumádá of the year.

Jumádá, either the whole of winter; or the 6th month of the year. At the end of winter.

تَعَالَى = grows dear, or scarce.

Another reading تَعَالَى = rises or collects at the heads of her bones from fatigue.

خُدَام pl. of خُدْم, pl. of خُدْمَة a leather ring fastened upon the paster-n of a camel, to which the thongs (مُرْتِكَة) of a leathern shoe (نعل) are attached.

فَلَهَا هَبَابٌ فِي الزِّمَامِ كَأَنهَا . صَهْبَاءٌ خَفَّ مَعَ الْجَنُوبِ جَهَا مُهَا 24

"She still feels joy in the bridle, and flies quickly, as if she were a red-tinged cloud, devoid of rain, and travelling quickly with the south wind,"

That is, the camel, although tired, is still game to go.

The pace of the camel is here compared to a fast-flying cloud.

فَهَا &c., apodosis to اِذَا in line 23.

هَبَابٌ subj. to the pred. لَهَا .

كَأَنهَا, &c., adj. sent. to هَا .

صَهْبَاءٌ adj. to صَحَابَةٌ under., in the nom. case, being pred. after كَانَتْ .

خَفَّ, &c., adj. sent. to صَهْبَاءٌ .

أَوْ مَلِيعٌ وَسَقَتْ لِاحِقَبٍ لَاحَهُ . طَرَدَ الْفُحُولَ وَضَرِبَهَا وَكَدَامُهَا 25

"Or as a pregnant she-ass, who has conceived to a wild donkey white in the flanks, whom the driving of the other stallions from her and the kicking and biting them, have made thin."

The pace of the camel is now being compared to the pace of a young wild-ass.

مَلِيعٌ (= whose udder shines being stiff); masc. in form, used for a female, or it has no male of the quality.

وَسَقَتْ &c., adj. sent. to مَلِيعٌ .

عَبَّرَ to adj. وزن الفعل and مَقَّةٌ غير منصرفٍ on account of احقَب is under.

احقَب, &c., adj. sent. to لَاحَهُ .

هَا in ضَرِبَهَا and كَدَامُهَا refers to الْفُحُولَ .

Obs. الترتيب or Climax.

وَأَحِبِّ الْعَجَامِلَ بِالْجَزِيلِ وَصَرْمَهُ . . . بَاقٍ إِذَا ظَلَعَتْ وَزَاغَ قَوَامُهَا 21

“And bestow upon him who acts well *towards you* many gifts, while the severance of his friendship is reserved, if it becomes weak, or the support of it inclines;”—

أَحِبِّ Imperative from حَبَا for حَبُّوْ .

الْعَجَامِلُ also = one who coaxes you.

Another reading الْعَجَامِلُ = ‘one who requites *your* love,’ or ‘one who puts up with *your* conduct.’

الْجَزِيلُ adj. to المعروف (= *gift*) or اللُّوْة (*affection*). under.

بَاقٍ = in reserve, or lying at your option.

ظَلَعَتْ = limps.

Another reading ضَلَعَتْ = deviates, swerves.

وَاوَالِحَالِ is وَصَرْمِهِ in و .

صَرْمٌ subj., and بَاقٍ pred.

Subj. to ظَلَعَتْ is خَلَّةٌ to which the pron. هَا in قَوَامِهَا also refers.

Another reading قَوَامُهَا = its straightness.

يُطْلِعُ أَصْفَارَ تَرْكَنِ بَقِيَّةٍ . . . مِنْهَا فَاحْنَقَ صُلْبُهَا وَسَنَا مَهَا 22

“By the *help of a she-camel*, thin from many travels, *which* have left *but* the remains of *flesh* upon her; so that her loins and hump have become thin.”

That is, one should leave the society of the man who is indifferent to one's friendship as quickly as possible.

By a thin camel is meant one in condition to travel quickly; one inured to hard travelling.

طَالِيعٌ adj. of common gend. to نَاقَةٌ under.

أَصْفَارٌ, &c., adj. sent, to تَرْكَنَ .

فَإِذَا تَغَالَى لِحْمُهَا وَتَحَسَّرَتْ . . . وَتَقَطَّعَتْ بَعْدَ الْكِلَالِ خَدَا مَهَا 23

“Then when her flesh becomes scanty, and she grows tired and her ankle-thongs fall to pieces after her fatigue;”—

فردة a diptote غير منصرف used as a triptote (منصرف) by a poetic license.

19 فصولاً إن ابنت فيطنة . منها وحاف القهر وطلخامها

"Then Suváiyiq contains her if she goes to Yaman, and next her probable place of stay is Viháf-ul-Qahr or Tilkhám."

فصولاً In the nom. case, being co-ord. to فردة . It is غير منصرف, but here used as منصرف by a poetic license, and so admits تنوين.

مظنة subj. (مبتدأ), and وحاف and طلخام pred. (خبر).

مظنة = *Lit.*, where she is supposed to be or thought to go.

وحاف, also, pl. of وحقة = a hillock, or environs.

القهر, or القهرز or الهقز, name of a place.

20 قاطع لبانة من تعرض وصله . ولخير واصل خلة صرامها

"Then cut off the desire of meeting one, union with whom is exposed to difficulties. For, in this case the best for him who desires the friendship is the cutting off of the desire."

That is, if the person whose friendship you desire should not care for your affection, it is better for you to sever your friendship with him, and requite him with his own treatment.

*Lit.*, the best of those who respect the bond of union is the one who cuts it off as soon as the affection ceases; or the best keeper of friendship keeps it up as long as there is a reciprocity of affection, but severs it as soon as the affection ceases.

خير subj. and صرام pred.

من a relat. pronoun (اسم الموصول) in the gen. case, being مضاف اليه . تعرض وصله . لبانة; its relative clause (صلة) being تعرض وصله .

تعرض here = is liable to change; swerves; is inconstant; or is altered so as to cease.

لخير for emphasis (تأكيد).

واصل خلة = one who unites the bond of union; friend.

The second hemistich also reads ولشر واصل خلة صرامها = "The worst friend is the one who wilfully severs the bond with an offence."

أجزاء In the obj. case, being مفعول فيه.

علمية and ثانيت for (غير منصرف) بيشة.

كانت pred. after رضامها and اثل.

16 بل ما نذكر من نوار وقد نأت . ونقطعت اصبا بها ورمامها

"Nay, what is it you are remembering about Nawár, when she has departed, and both the strong ropes of meeting with her, and the weak ones have been cut?"

The poet is here addressing himself, and says it is almost hopeless to endeavour to meet Nawár.

بل a conjunction حرف العطف, introducing a new subject.

تذكرت synacopated form of تذكر.

و in واقع is الحال.

نوار a diptote غير منصرف.

17 مربة حات بفيد وجاروت . اعل الحجاز فاین منك مرامها

"She is of the Murrian tribe, who has taken up her abode at Fa'id and drawn near to Hijáz; so how may there be in you the intention of meeting her?"

Fa'id is the name of a strong fort. The poet is telling himself that it is impossible to take Nawár by force.

مربة In the nom. case, being pred. to هي subj. under.

فید used as غير منصرف for ثانيت and علمية, though منصرف on account of its medial letter being ساكن.

مرامها subj., این pred.

18 بمسارن الجبلين او بعجير . فنضمتها فردة فرخامها

Sometimes she stays in the country on the eastern sides of the two mountains, (Ajáa and Salmá,) or at Muhajjir, then Fardah contains her and thence Rikhám adjoining it."

هُودَجٌ, &c, adj. sent to يَظَلُّ.

عَصِيرٌ obj. to يَظَلُّ; زوجٌ being the subj.

ها, &c., adj. sent. to زوجٌ. عليه pred.; كَلَّةٌ, and قَرَامِهَا subj.; ها

referring to كَلَّةٌ.

زَجَلَةٌ كَانَتْ نَعَاجٌ تَوَضَّعُ فَوْقَهَا . . وَظَبَاءٌ وَجَرَتْ عَطْفًا رَأَى أَمَهَا 14

"Being women in companies, who were as good looking as if they were the wild cows of Toozih on the litter; or the does of Wajrah, it's white deer turning towards their young."

That is, the women were looking towards the poet, turning round their heads, as they were departing.

The eyes of a beautiful woman are compared to the eyes of the wild cow, which are large and have a tender look in them, whilst the poet compares a beautiful neck to the neck of a deer.

ظُنُنٌ (pl. of زُجَلَةٌ), in the obj. case, being حال to زَجَلَةٌ.

فَوْقَهَا a diptote غير منصرف. Vide line 2 of Poem I.

فَوْقَهَا; كَانَتْ (اسم) after ظَبَاءٌ in the obj. case, being subj. نَعَاجٌ and ظَبَاءٌ in the obj. case, being subj. ظَرْفٌ being the pred.

عَلَمِيَّةٌ and نَانِيَّةٌ on account of غير منصرف فَوْقَهَا.

ها in فَوْقَهَا refers to الابل or to هَوَادِجٌ.

ظَبَاءٌ (pl. of عَاطِفَةٌ) in the obj. case, being حال to عَطْفًا.

أَرَأَى أَمَهَا (pl. of رِيْمٌ = white deer,) in the nom. case, being subj. to عَطَفَ.

Another reading عَطَفَ أَرَأَى أَمَهَا. Here أَرَأَى أَمَهَا subj. (مبتدأ), and عَطَفَ pred. (خبر).

حَفِزَتْ وَزَابِلُهَا السَّرَابُ كَانَهَا . . أَجْزَاعٌ يَبِشْتُمُ أُنْهَاهَا وَرِضَاهَا 15

"The camels were driven on, and the valley Saráb became distant from them, and they were in the windings of the valley of Beeshah passing as loftily as if they were its tamarisk trees and its rocks."

That is, the camels were tall and big.

\* That is, what is the use of questioning lifeless objects?

أَسْأَلُهَا adv. sent. showing حال (جَمَلَةٌ حَالِيَّةٌ).

سُوءَ النَّا subj. and كيف pred.

صَا obj. to سُوءَ النَّا. and خَوَالِدُ adj. to أَحْجَارٌ under.

خَوَالِدُ a diptote غير منصرف, being an extreme plural.

صَا . &c., adj. sent. to صَا .

عَرِيتْ وَكَانَ بِهَا الْجَمِيعُ فَاذْكُرُوا . مِنْهَا وَغُرُورُ نَوْبِهَا وَذُمَامُهَا 11

“The house became empty, after that all its inhabitants had been *once* in it; then they departed from it in the early morning, and its trench and its shrubs were left.”

The trench is the trench dug around the house to carry off rain-water.

شَاقَّتْكَ ظَعْنُ الْحَيِّ حِينَ تَحْمَلُوا . فَتَكْنَسُوا قَطَنًا تَصْرِخِيَاءُهَا 12

“The women of the tribe excited your desire, when they were mounted *on their camels* and concealed themselves in the *howdah-frames covered with cotton curtains*, the tents of which creaked *being quite new*.”

ظَعْنُ pl. of ظَعْنَةٌ = a woman travelling in a camel litter, and generally any woman.

حَيْنُ vide line 4 of Poem I.

Another reading تَحْمَلُوا

قَطَنُ , &c., adj. sent. to تَصْرِخِيَاءُ.

Another reading قُطْبًا (pl. of قُطْبِينُ) = in a train, or with their retinue. In the obj. case, being حال .

مِنْ كُلِّ مَحْفُوفٍ يَطْلُ عَصِيرٌ . زَوْجٌ عَلِيمٌ كَلَّةٌ وَقِرَامُهَا 13

“Namely, every *howdah* covered with *cloths*, whose poles are shaded by a silk brocade, on which there was a light awning and its curtain.”

مِنْ (=namely), explanatory to قِرَامُهَا in the preceding line.

مَحْفُوفٌ adj. to هُوْدُجٌ under.

العين to العين, &c., adj. sent. to تأجل.

Either تَجَلَّ past tense or تَجَلَّ aorist, syncopated form of تَجَلَّ. pl. of تَجَلَّ. pl. of تَجَلَّ.

8 وَجَلَّ السُّبُورُ عَنِ الطُّلُولِ كَأَنَّهَا . زُبُرٌ تَجَدَّدَتْ مَتُونُهَا أَقْلًا مِثْلَهَا

"And the floods have cleared away *the dust* from the ruins, *which shine as clearly* as if they were books, the text of which the pens have renewed."

That is, the ruins have come to light again, as faded writing, after the pen has again been passed over it.

كَانَ خبر after زُبُر pl. of زُبُر; in the nom. case, being pred.

تَجَدَّدَتْ, &c., adj. sent. to زُبُر.

الطلول, &c., adj. sent. to كَأَنَّهَا.

9 أَوْ رَجَعَ وَاشْمَةٌ أَسِفَ نَوْرُهَا . كَفَفًا تَعَرَّضُ فَوْقَ نَوْرٍ وَشَامَهَا

"Or as the repeating of a tattooer *the operation of tatlooting*, her indigo or *soot* is sprinkled in circles, above which her tattooing appears."

That is, the tattooer brings to light the old marks by sprinkling indigo over them.

رَجَعَ, pred. after كَانَ, in coord. to زُبُر in the preceding line.

وَاشْمَةٌ, &c., adj. pass. sent. to أَسِفَ.

كَفَفًا (pl. of كَفَفَ). In the obj. case, being secondary obj. to أَسِفَ or حَال.

تَعَرَّضُ, &c., adj. sent. to كَفَفًا.

Either تَعَرَّضُ, syncopated form of تَعَرَّضُ; or تَعَرَّضُ past tense.

10 فَوَقَّتْ أَسَالَهَا وَكَيْفَ سَوَّالَنَا . صَا خَوَالَهُ عَابِدِينَ كَلَامَهَا

"Then I stood questioning them, *concerning the inhabitants*. And of *what avail* is our questioning rocks and boulders lying in their places for ever, whose speech is not clear?"

نجوم means stars generally; here, انواع or the mansions of the moon, which by their rising and setting at dawn, were supposed to bring rain, wind, heat or cold.

مرايع النجوم = the rains of the spring. pl. of مرباع = of spring, born in spring.

ودق (بدل) and رهام in apposition with جود.

5 مِنْ كُلِّ صَارِيَةٍ وَغَادٍ مُدَجِّجٍ . وَعَشِيَّةٍ مُتَجَابِبٍ ارْزَامُهَا

"Being the ruin from every night-cloud, and morning-cloud pouring incessantly, and evening cloud whose thunders respond to one another."

من explanatory to الرواد in the previous line.

سارية adj. to محابة under.

مدجن also = obscuring the sky.

ارزامها متجاوب; عشية being partic. and ارزام in the nom. case, being its subj.

An instance of التقسيم.

6 فَعَلَ فُرُوعُ الْاِيْهَاتَانِ فَاطْفَلَتْ . بِالْجَلْهَتَيْنِ ظَبَاوَهَا وَنَعَامُهَا

"So the branches of Aihaqán grew high, and the deer and ostriches brought forth young and laid eggs respectively on the two sides of the valley."

Here ostriches, by a figure of speech, (called المشاكلة), are said to bring forth young, though they only lay eggs. Instances of the kind are abundant in Arabic poetry and prose.

7 وَالْعَيْنِ سَاكِنَةٌ عَلَى اِطْلَاقِهَا . عَوْدًا تَاجِلُ بِالْفَضَاءِ بِهَا مُهَا

"And the wild cows, having lately calved, are standing over their young giving suck, whose (i. e., the valley's) young lambs have herded in the plain."

The above two lines point out the abandonment of the place by human beings, the wild animals being left undisturbed.

عود pl. of عائد = a doe 10 or 15 days after having brought young. In the obj. case to denote condition. (حال).

distance, but visible on approach, as writing intrusted to the hard stones."

مدان In the nom. case, being subj. to تاب , and coord. to غولها .

الريان adj. sent. to عري .

خال , adj. in the obj. case, being حال .

وحي obj. to ضمن , the subj. being صاعها , and لا referring to وحي .

وحي pl. of وحي and سلام pl. of سامة .

دمن نجرم بعد عهد انيسها . حجج خلون حلالها و حرامها 3

"The traces of its people remain, although since the time of their inhabitants many years have been completed, whose sacred months and non-sacred months have both elapsed."

حلال is the name given to the eight months of the year which the Arabs consider war lawful.

حرم the four months in which they consider war unlawful, محرم , ذر الحجة and ذوالقعدة , رجب .

دمن In the nom. case, either being in apposition with الديار , or being pred. to هي under.

نجرم , ac., adj. sent. to دمن .

حجج subj. of نجرم .

خلون adj. sent. to حجج .

حلال and حرام in the nom. case, being in apposition ( بدل البعض ) حجج .

رزقت مرابع النجوم و صابا . ردت الرواعد جودها فردامها 4

"They have been supplied with grass by the spring rains of the rainy stars; and the shower of the thunder-clouds, their heavy downpour, and their gentle showers have affected them."

Some consider رزقت and صاب to be optative ( دعائية ) . meaning " May they be fed with.....and may they be rained by....."

رزقت In the obj. case, being secondary obj. to رابع

مُتَقَاعِلُن into مُتَقَاعِلُن. It is bad to use because of its putting the metre out of harmony.

Example of scansion.

عَفَّتِ الدِّيارُ	رُحِّلَتْهَا	فَمَقَامُهَا	بِمَنْى تَابَ	بَدَّ غُولُهَا	فَرَجَامُهَا
مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ
سالم	سالم	سالم	سالم	سالم	سالم

The rhyme (القافية) is مطلقه (free), of the class of المتدارك as in the previous poems. The روي (or the rhyming letter,) is م; with ضمة for مَجْرَى (or moving vowel); and with the constant syllable ها, called الواصل (or the attached ها); whose نفاذ (or moving vowel,) is فتحه, and خروج (or the letter of prolongation,) is ا. Further, م, the روي, is preceded by ا, called رَدَف, with فتحه for its حذو (or the moving vowel of the preceding letter). Hence, the قافية is termed المتدارك بالها ومن المتدارك قافية; while the poem (قصيدة) is called ميمية موصولة بالهاء.

The poem contains a description of rural life and the pride of the poet in the noble qualities and deeds of his ancestors.

1 عَفَّتِ الدِّيارُ رُحِّلَتْهَا فَمَقَامُهَا . بِمَنْى تَابَ دُغُولُهَا فَرَجَامُهَا

“The traces of the houses of my beloved, their position and their site at Miná have been obliterated, and Ghol and Rijám near it have become deserted.”

The second hemistich may also mean “at Mina, where its wide extent and its hills have been inhabited by wild animals.”

مَنْى either feminine, and a diptote, or masculine and a triptote.

الدِّيار and مَقَامُهَا in the nom. case, being in apposition with الدِّيار (بدل الاشتغال).

مَنْى . &c., adj. sent. to تَابَ.

2 فَمَدَامُ الرِّيَّانِ عَرِي رَمَمَهَا . خَلَقَ كَمَا صَمِنَ الْوَحْيِ سَلَامُهَا

“Also the water-courses of Rayyán; of which the traces were laid bare, so as to lie worn out and invisible from a

# القصيد الرابعة

## THE FOURTH POEM.

Written by Labeed Bin Rabee 'ah Al-'Amirí, who became a Mahomaden, and died in the 41st year after the Hijra, when he was 150 years old.

The metre of the poem is the first of الكامل (or, الضرب), (الاول من العروض الاول من الكامل), which consists of مفعّعلنّ, repeated six times.

This metre, الكامل (=perfect), is much admired for its melodious flow, and like الطويل is very extensively used by the Arabs for all kinds of poetry. The measure of the line is large enough to accommodate words and sentences of any length entirely and independently of another line. As in الطويل, each hemistich being roomy enough of itself, no word is, as a rule, divided between the two hemistiches, except in the case of a word beginning with the article ال, where ال may go with the first hemistich, leaving the following entire word to the second.

The following are the kinds of زحاف to which the feet of this metre are subject:—

(1) الانتمار (or making quiescent the second moveable letter of a foot), which turns مفعّعلنّ into مستقّعلنّ. It is extensive in use.

(2) الوقص (or the suppression of the second moveable letter), which turns مفعّعلنّ into مفعّعلنّ. It is of rare occurrence.

(3) الخزل (or simultaneously dropping the 4th letter and adding the second letter - of it, - ورت ) which turns

لم يبق in the nom. case, being subj. to صورة.

المرء باصغير لسانه وجنانه = "man is known by his two little things, his tongue and his mind."

Another instance of the figure التقسيم

64 <sup>وَأَنَّ سَفَاهَ الشَّيْخِ لِاحْلَمِ بَعْدَهُ . وَإِنَّ الْقَتْلَى بَعْدَ السَّفَاهَةِ لَعَلِمَ</sup>

"And verily, as to the folly of an old man there is no wisdom after it, but the young man after his folly may become wise."

If man is a fool in his old age, there can be no hope of his ever attaining wisdom.

وَالشَّيْخُ لَا يُتْرَكُ أَخْلَاقُهُ . حَتَّى يُوَارَى فِي تُرَابِ رَمْسِهِ

And the old man never abandons his nature until he is concealed in the dust of his grave.

خَرُّهُ بِدَرَطٍ يَبِيعَتِي كَمْ نَشِئْتُ . نَرُودُنَا بِرُوزِ مَرُغِ اَزْدَدِشْتُ

A bad habit, which has taken root in one's nature, will not go away until the day of death. (Gulistan, 2nd chapter).

سَفَاهَ a sent. pred. to لَحْلَمِ بَعْدَهُ

حَلِمَ in the obj. case, being subj. after لا; pred., being the adv. phrase بَعْدَهُ

لَعَلِمَ, the final م, which forms the rhyme (روي) is مضبوط, contrary to the rhyme of the poem, which is مكسور. An instance of the defect in rhyme called إقواء.

Obs. the double Antithesis, المَقَابِلَةُ.

65 <sup>سَأَلْنَا فَأَعْطَيْتُمْ وَعَدْنَا وَعَدْتُمْ . وَعَمَّنْ أَكْثَرُ اِلْتِسَالٍ يَوْمًا سَيَحْرَمُ</sup>

"We asked thee, and thou gave, and we returned to thee, and thou returned to the giving, and he who increases the asking, will one day be disappointed."

سَأَلَ infinitive of intensity.

يَوْمًا obj. of time.

An instance of Climax الترتيب

وَمِمَّا تَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيقَةٍ .: وَإِنْ خَالَهَا تُخْفِي عَلَى النَّاسِ تَعْلِمُ 60

“And whatever of character there is in a man, even though he thinks it concealed from people, it is known.”

People know more about us than we imagine.

من Explanatory to مِمَّا.

The sent. تُخْفِي عَلَى النَّاسِ second. obj. to خَالَ.

وَمَنْ لَا يَزُلْ يُسْتَحِيلُ النَّاسُ نَفْسَهُ .: وَلَا يَغْنِيَا يَوْمًا مِنَ الدَّهْرِ يَسَامُ\* 61

“He, who does not cease asking people to carry him, and does not make himself independent of them even for one day of the time, will be regarded with disgust.”

يُسْتَحِيلُ and النَّاسِ, 1st and 2nd obj. to يُسْتَحِيلُ.

(ظرف الزمان) obj. of time يَوْمًا.

لَا يَزُلْ jussive, being coord. to لَا يَغْنِيَا

وَكَاُنْ نَفْسٌ مِنْ صَامِتٍ لَكَ مُعْجِبٍ .: زِيَادَتُهُ أَوْ نَقْصُهُ فِي التَّكَلُّمِ 62

“Many silent ones you see, pleasing to you, but their excess in wisdom or deficiency will appear at the time of talking.”

فَاَمْرٌ مَدَّ سَخْنُ فَمٍ كَفْتَمَ بَاشِد .: عَيْبٌ وَهَنْشُ نَهَقْتَمَ بَاشِد

As long as a man has not spoken, his defects and his merits are concealed. (Gulistan, 1st chapter. 3rd tale).

نَفْسٌ in the obj. case, being obj. of كَانِ.

عن explanatory to كَانِ.

صَامِتٍ and مُعْجِبٍ adj. to رَجُلٍ under.

زِيَادَتُهُ &c., adj. sent. to صَامِتٍ.

فِي التَّكَلُّمِ and نَقْصُهُ subj. and pred.

لِسَانُ الْفَتَى نِصْفٌ وَنِصْفٌ فَوَادَةٌ .: فَلَمْ يَبْقَ إِلَّا صُورَةُ اللَّحْمِ وَالْدِّمِ 63

“The tongue of a man is one half, and the other half is his mind, and there is nothing besides these two, except the shape of the blood and the flesh.”

نِصْفٌ and فَوَادَةٌ subj. and pred. . so also نِصْفٌ.

كل In the obj. case being secondary obj. to ركبت; or مفعول فيه, the prep. في being under.

فإنه introducing the following sent., apodosis to من.

An example of the figure المطابقة, *Antithesis*.

57 ومن لا يذد عن حوضه بسلاحه . يهدم . ومن لا يظلم الناس يظلم

“And he who does not repulse with his weapons from his tank, will have it broken; and he who does not oppress the people will be oppressed.”

حوض here metaphorically (استعارة) used for حرم in the sense of “rights,” “honour,” or anything which a man ought to protect.

58 ومن يغترب لحسب عدواً صديق . ومن لا يكوم نفسه لا يكوم

“And he who travels should consider his friend an enemy; and he who does not respect himself will not be respected.”

Do not consider every stranger you meet a friend.

The first hemistich may also mean,—

“He, who goes to foreign countries, takes an enemy for his friend, for want of experience.”

59 ومن لا يزل يسترحل الناس نفسه . ولا يعفها يوماً من الذل يندم

“And he, who is always seeking to bear the burdens of other people, and does not excuse himself from it, will one day by reason of his abasement, repent.”

نفسه Lit. = allow himself to be used as حلة, or a camel litter, by the people; (استعارة).

بسترحل the 2nd obj. to الناس.

لا يزل pred. after يسترحل, one of الناقصة.

يوماً obj. of time. (مفعول فيه).

In يعفها the ها agrees with نفس, hence in fem. gender.

لا يزل. Jussive, being coord. to لا يعف.

ومن هاب اسباب المنايا ينلن . . . وان يرق اسباب السماء بسلم . 54

"And he who dreads the causes of death, they will reach him, even if he ascends the tracts of the heavens with a ladder."

يدرككم الموت ولو كنتم في بروج مشيدة = death will overtake you although you may be in strong towers."

ينلن 3rd per., fem. pl.

ومن يجعل المعروف في غير اهله . . . يكن حمدا ذما عليه ويندم . 55

"And he, who shows kindness to one not deserving of it, his praise will be a reproach against him, and he will repent of having shown kindness."

ترحم بريلنگ تيز دندان . . . ستمگاري بود برگوسفندان

The showing of mercy to the sharp toothed leopard may be an oppression to the sheep.

يكن in the obj. case being pred. after ذما . . .

ومن بعض اطراف الزجاج فانه . . . يطيع العوالي ركبت كل لهدم . 56

"And he who rebels against the butt ends of the spears, then verily he will have to obey the spear points joined to every long spear shaft."

He who prefers war to peace will be killed in battle one day.

The wandering desert Arabs when they met used to present the butt ends of their spears towards one another if their intentions were peaceful, the points if they intended fighting.

Some take the butt end to mean easy matters, and the points to mean hard matters. The line would then mean to say, "He, who does not yield to easy matters, will have to labour under great evils."

عوالي, pl. of عاليه (= *higher part*); in the obj. case, to يطيع, with its *فانه* suppressed by a poetical license.

عوالي to ent. ال ركبت.

Object of نصب and نخطي is 3 under. &c., an example of the figure التقسيم.

وَمَنْ لَا يَصْنَعُ فِي أُمُورٍ كَثِيرَةٍ . يَضْرَسُ بِأَنْيَابٍ وَيُوطَأُ بِمَنَسِمِ 50

“And he who does not act with kindness in many affairs will be torn by teeth and trampled under foot.”

وَمَنْ لِيَجْعَلَ لِمَعْرُوفٍ مِنْ دُونِ عَرَضٍ . يَفِرُّ وَمَنْ لَا يَتَّقِ الشُّتْمَ يَشْتَمُ 51

“And he, who makes benevolent acts intervene before honour, increases *his honour*; and he, who does not avoid abuse, will be abused.”

The meaning of the line appears to be he who prefers acting benevolently to seeking means of increasing his honour will find his honour thereby increased.

دُونِ = in defence of.

3 in يَفِرُّ refers to عَرَضٍ. It may as well be taken to refer. to المعروف. when it would mean, “will do more benevolence.”

وَمَنْ يَكُ ذَا فَضْلٍ يَبْخُلُ بِفَضْلِهِ . عَلَى قَوْمٍ يَسْتَغْنِ عَنْهُ وَيَذْمُمُ 52

“He, who is possessed of plenty, and is miserly with his great wealth towards his people, will be dispensed with, and abused.”

ذَا the objective form of ذُو; obj. of يَكُ.

يَكُ coord. to يَبْخُلُ.

وَمَنْ يَوْفَى لَا يَذْمُمُ وَمَنْ يَهْدِ قَلْبُهُ . إِلَى مَطْمَئِنِّ الْبِرِّ لَا يَنْجَحِمُ 53

“He who keeps his word, will not be reviled; and he whose heart is guided to self-satisfying benevolence will not stammer.”

He will talk as a man who has no cause to fear.

Another reading وَمَنْ يَفْضُ قَلْبُهُ = he whose heart inclines to, and is joined with.

أَلَى بِرْمَطْمَيْنِ . أَلَى بِرْمَطْمَيْنِ = أَلَى مَطْمَئِنِّ الْبِرِّ also = pure and firm.

لَا يَنْجَحِمُ also = will not fall back.

lives eighty years will, mayest thou have no father *if thou doubt, grow weary.*"

ثمانين obj. of time.

ثمانين to تمييز obj. of specification.

لا بالک a common term of imprecation.

ابا In the obj. case, being subj. (اسم) after لا, which is لانفي الجنس  
the pred. being موجود, under.

This and the following lines are among the best instances of ارسال المثل, general maxims, embodying, as they do, excellent precepts of morality and ethics. In this and the following lines, all the aorist verbs, preceded by من are jussive, being شرط, and those that follow are also jussive being جزاء.

48 واعلم ما في اليوم والا مس قبله . ولكنني عن علم ما في غد عم

"And I know what has happened to-day and yesterday, before it, but verily, of the knowledge of what *will happen* to-morrow; I am ignorant."

قبل In the obj. case, being obj. of time (مفعول فيه) .

لكن (adj. from عمى), pred. to the subj. ي after عني .

ما relative, في اليوم its relative clause (صلة); elliptical for هو في اليوم  
So also ما في غد .

قبله *ie*, the preceding and not any other past day. An instance of the figure نوع التنبؤ; or an expression, superfluous but defining more accurately.

49 رايت المنايا خبط عشواء من تصب . تكثر ومن نخطي يعمر فيهم

"I see death is like the blundering of a blind camel;—him whom he meets he kills and he whom he misses, lives and will become old."

نخطي to مفعول مطلق, in the obj. case, being cogn. obj. خبط an infin.,  
under.

عشواء a diptote غير منصرف, on account of الف ممدودة, fem. of عشي .

مصنم adj. to الف , in the masc. gender, agreeing with its form.

علافة adj. sent. to نساق .

تميز in the obj. case, being غرامة .

طحال and صليحات in obj. case, being either حال , or adj. to علافة .

لحي حلال يعصم الناس امرهم . إذا طرقت إحدى الليالي بمعظم 45

"The camels belonged to a tribe abiding always in one place, whose power protects the people, when night brings them a great misfortune."

They protect the unfortunate.

لحي may also = on account of a tribe; Here the prepos. phrase goes with يعقلونه in line 44.

حلّ pl. of حلة = a collection of 100 houses, here used for the people.

Or pl. of حال = abiding near one another; many.

حي &c, adj. sent. to يعصم .

الناس the obj. being امر . By حي is meant the tribe of the persons whom the poet praises.

كرام فلا ذو الضغن يدرك قبله . لا لجاني لديهم بمسلم 46

"They are noble, so that the one possessed of hate, cannot accomplish his hate against them and the criminal, who takes refuge with them, is not surrendered to his enemies."

Another reading عليهم عليه "Nor is he who commits a crime against them safe from their revenge."

كرام either in the gen. case, being adj. to حي ; or in the nom. case, being هم under.

لا here is المشبهة بليس (ليس), and لجاني and ذو subz, s. (اسم) in the nom. case; pred. being the sent. يدرك قبله in the first case; and بمسلم with the expletive ب in the other case.

سئمت تكاليف الحياة وعن يعيش . ثمانين حولاً لا أبالك يسام 47

"I have grown weary of the troubles of life; and he, who

هم i.e., the two persons whom he is praising, the pl. no. is used for respect.

These two men, although they paid they blood mulct, were guiltless of shedding blood.

يَكِبْ one of Banî 'Abs, killed during the celebrated war of Dâbis-  
المثلِم a place where one of Banî 'Ab was killed during the same war.

دم in the gen. case being الى to دم.

Another reading. دَمُ ابْنِ الْمُجَدِّمِ.

43 وَلَا شَارَكَ فِي الْمَوْتِ فِي دَمِ نَوْفَلٍ . وَلَا وَهَبَ مِنْهَا وَلَا ابْنُ الْمُخَزَمِ

"And *their spears* did not participate in the death and blood of Nawfal, nor *in the blood of Wahab*, nor of Ibn-al-Mukhazzam."

The subj. of شَارَكَ is رَمَح in the preceding line.

All the persons mentioned here were killed during the war of Dâhis.

44 فَكَلَّا أَرَاهُمْ أَصْبَحُوا يَعْقَلُونَهُ . صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخَرِّمِ

"I saw both of them paying them as blood mulct the best part of their flocks which were ascending the mountain pass.

كَلَّا In the obj. case, being شريطة التفسير

أَرَا &c., noun sent. secondary obj. to. أَصْبَحُوا

يَعْقَلُونَهُ pred. sent. (خبر) to أَصْبَحُوا .

صَحِيحَاتٍ either = free from defects; or paid without any demand. In the obj. case, being secondary obj. to يَعْقَلُونَهُ.

Here some copies have two lines in lieu of one, running thus—

فَكَلَّا أَرَاهُمْ أَصْبَحُوا يَعْقَلُونَهُمْ . عَلَالَةً أَلْفٍ بَعْدَ أَلْفٍ مُصْتَمِ  
تُسَاقُ إِلَى قَوْمٍ لِقَوْمٍ قَرَامَةً . صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخَرِّمِ

"So I saw them all paying them as blood-mulct repeated portions of thousand after thousand, fully reckoned. They were driven to one people on account of other people as a mulct &c."

عَلَالَةً = one thing after another, obj. of يَعْقَلُونَهُمْ.

يُبد (lightened form of يبدء) Passive, jussive. It is مهموز; but the final ء being lightened into ا, it is made to follow the rule of الناقص.

لَا = لا if not.

40 رَعَوْا ظُهُمَ حَتَّى إِذَا تَمَّ ارْتِدَا . غَمَارًا تَفَرَّى بِالسَّالِحِ وَبِالَّذِمِ

“They allowed *their animals* to graze until when the interval between the hours of drinking was finished, they took them to the deep pool, which is divided by weapons and by shedding of blood.”

By the deep pool is meant war, and the meaning of the line is that the tribes refrained from war for a certain time, after which they again had recourse to arms.

ظُمًا, the interval between one drinking time and another. In the obj. case being obj. of time.

تَمَّ, subj. the implied pronoun referring to ظُمًا.

تَفَرَّى contracted form of تَفَرَّى, obj. sent. to غَمَارًا.

Another reading رَعَوْا مَارَعُوا مِنْ ظُهُمَ = they allowed their camels to graze to their content during the interval, &c.

An instance of the figure of التنظير.

41 فَقَضَوْا مَنَاقِبًا بَيْنَهُمْ ثُمَّ اصْدَرُوا . إِلَى كُلِّ مَسْتَوْبِلٍ مَتَوَحِّمٍ

“They accomplished *their* objects amongst themselves, then they led *the animals* back to the *pasture* of unwholesome indigestible grass.”

That is after they had had enough fighting—drinking of the pool of war—they prepared for the next time of fighting.

42 لَعَمْرُكَ مَا جَرَتْ عَلَيْهِمُ رِمَاهُ . دَمِ ابْنِ نَهْيِكَ أَوْ قَتِيلِ الْمَلَمِّ

“Verily by your life *I swear*, their spears never committed a sin against themselves *in taking*, (or never made them liable to any penalty for *shedding*) the blood of Ibne Nahcek or the one killed at Muthullam.”

عند منزل الهَيْئَةِ = &c., لدى حيث القت death.

Another reading وَلَمْ تُفَزَعْ بَيْوتٌ = but many houses were not terrified.

Another reading وَلَمْ يُنْظَرْ = did not respite.

38. لَدَى أَسَدٍ شَاكِي السِّلَاحِ مُقَذَّفٍ . لَمْ لِيَدِ الظُّفَارَةُ لَمْ تَقْلَمِ

“Near a lion, fully armed, very warlike, who has a mane, and whose claws have not been clipped.”

لَدَى in apposition with حيث in line 37.

Or here كَانَ ذَلِكَ (= *this happened*,) under.

شَاكِي, inverted form of شَائِك, or شَاكٌ with the medial ء eliminated from شَوْكَة, prowess or valour.

شَاكِي السِّلَاحِ = who exhibits his prowess by his arms; or whose weapons are sharp; or bristling with arms.

مُقَذَّفٍ (intensive,) thrown frequently into wars.

لَمْ لِيَدِ and لَمْ تَقْلَمِ adj. aent. s, to أَسَدٌ.

أَسَدٌ metaphorically used for حَصِين. This line is generally quoted by writers on Rhetoric as an excellent example of the combination of the two kinds of امْتِعَارَةٌ (metaphor), مُجَرَّدَةٌ, (accompanied by circumstances relating to the thing compared,) and مُرَشَّحَةٌ, (accompanied by circumstances relating to the thing compared with.)

جَرِيئِي مَتْنِي يَظْلِمُ يَعَاقِبُ بِظْلَمِهِ . سَرِيعًا وَإِلَّا يَدُّ بِالظُّلْمِ يَظْلِمُ 39

“Very brave;—when he is wronged he punishes by his tyranny quickly, and if he is not anticipated with oppression, he oppresses.

جَرِيئِي may be in the gen. case being adj. to أَسَدٌ; or in the nom. case being pred. (خبر) to هو under.

يَظْلِمُ and يَعَاقِبُ jussive being شرط and جزاء.

سَرِيعًا, in the obj. case; either being حال, or adj. to عَقَابًا مَفْعُول (مفعول) under.

made a vow secretly that he would kill one of the tribe of 'Abs out of the revenge for his father. This he did, but when the Benî 'Abs came to take revenge on him, Hārith Ibn 'Awf offered them one hundred camels as blood money or his own son to kill. The 'Absians took the camels and spared his son. The poet is now praising them for their act.

ل لعمرى and لنعم for emphasis.

الحي an adj. sent. to جر عليهم.

لا يوانتهم &c, a rel. clause (صلة) to the rel. pron. ما.

35. وَكَانَ طَوًى كُشْحًا عَلَى مَسْتَكْنَةٍ . فَلَا هُوَا بَدَا هَا وَلَمْ يَنْعَدِمْ

"And he had concealed his hatred, and did not display it, and did not proceed to carry out his intention until he got a good opportunity."

كُشْحًا طَوًى lit. folded his flank; (أضمر كناية) = cherished in heart.

مَسْتَكْنَةٍ adj. sent. to حَقَّة (= design) under, i. e., concealed stratagem, or malice.

36. وَقَالَ سَاقِضِي حَاجَتِي ثُمَّ انْقِي . عَدَوِي بِالْفِ مِنْ وَرَائِي مُلْجِمٌ

And he said "I will perform my object of avenging myself, and I will guard myself from my enemy with a thousand bridled horses behind me."

37. فَشَدَّ وَلَمْ يَفْرَعْ بَيُوتًا كَثِيرَةً . لَدَى حَيْثُ الْقَتْلِ رَحْلَاهَا أَمْ تَشْعَمُ

"Then he attacked his victim from 'Abs, but did not cause fear to the people of the many houses, near which death had thrown down his baggage."

He killed no one while the peace was in force except the one person on whom he meant to take revenge.

دل البيت must be taken to mean

لدى locative noun, (ظرف المكان), حيث to مضاف, which is مضاف to the following sent., and is, therefore, indeclinable (مبني) with ضم.

ام تشعم (from تشع = to sweep away, as some suppose), a nick name for death.

كشانا = immediately after a birth. In the obj. case being حال .

Or adj. to لِقَاحًا (= conception) under.

مفعول مطلق in the obj. case being عرى .

The verbs are all jussives; so also those in lines 32 and 33.

32 فَنَنْجِيْكُمْ لَكُمْ غِلْمَانٌ أَشَامٌ كُلُّهُمْ . كَا حَمْرٍ عَادٍ ثُمَّ تُرْضِعُ فَتَنْظُمُ

“It will bring forth youths, most accursed, each of them is like Ahmar of the tribe of 'Ád; so it will give them suck and then wean them.”

احمر عاد allusion (انتلميح) to Ahmar of the tribe of Thamúd, who killed the she-camel of the prophet Sálíb, and was held accursed for his misdeed. He is not of the tribe 'Ád as the poet describes him by a mistake; or, perhaps, it is because حمود is called عاد الاخرى or the second 'Ád.

غلمان is مضاف and شوم under. مضاف اليه; and اشأم adj. to شوم like احمر (غير منصرف).

كلهم &c., adj. sent. to غلمان .

Lines 31 and 32 make an instance of the figure الترتيب and مراعاة النظير, Observance of like terms.

كاهم is كاهم, مبتدأ pred. (خبر).

Prose order, غلمان شوم اشأم.

33 فَتُغَلِّلُ لَكُمْ مَا لَا تَغَلُّ لِأَهْلِهَا . قُوَى بِالْعِرَاقِ مِنْ قَفِيزٍ وَدِرْهَمٍ

“Then it will produce for you what the villages in Iráq do not produce for their people from bushels of corn and from money.”

من explanatory of ما.

ما, rel. clause (صلة) &c., لا تغل .

This line is an instance of Irony التَّكْيُّمُ .

34 لِعَمْرِي لَنَعْمَ الْحَيُّ جَرَعَلِيمٌ . بِمَا لَا يُوَاتِيهِمْ حَصِينٌ بِنَ ضَمِيمٍ

“By my life I swear, how good a tribe it is upon whom Husain Bin Zamzam brought an injury by committing a crime which did not please them.”

Hussain Bin Zamzam's father was killed during the war between the Beni Zubyán and the Beni 'Ab. When peace was concluded between the tribes, he

The verbs **يُؤَخَّرُونَ** and others are passive and jussive, being apodosis to **لَا تَكُنْ**, or being in appos. with **يَعْلَمُ** in line 27.

**يَذْكُرْ** jussive, being apodosis to **لَنْ يَعْجَلَ** under.

An instance of the combination of the figures **الترتيب**, *Gradation*, and **التفريق**, *Division*.

وما الحرب إلا ما علمتم وذقتم . وما هو عنها بالحدِيثِ المرجم 29

“And war is not but what you have learnt it to be, and what you have experienced, and what is said concerning it, is not a story based on suppositions.”

ما a rel. pron. in the nom. case; the rel. clause or **علمتم** and **ذقتم**, with obj. **ما** under.

ب Expletive with the pred. after the negative. ما .

متى تبعثوها تبعثوها ذميمة . وتضري إذا ضريتموها فتضرم 30

“When you stir it up, you will stir it up as an accursed thing, and it will become greedy when you excite its greed and it will rage fiercely.

The war though it may be small in the commencement is sure to spread.

**تبعثوها** 1st and 2nd jussive, being **شرط** and **جزاء** respectively.

**تضرم** jussive being apodosis to **لَنْ تَضُرَّ** under.

**ذميمة** in the obj. case, being **حال**.

Another reading **ذليلة** = insignificant.

فتعركم مرى الوا بئفألها . وتلقح كشافا ثم تلتج فتنتم 31

“Then it will grind you as the grinding of the upper mill-stone against the lower, and it will conceive immediately after one birth and it will produce twins.

The misfortunes arising from war are double.

**تفال** may also be translated as the cloth spread to catch the flour as it falls from a hand-mill.

Another reading تُدْرَى = are driven.

منتهى الجمع (غير منصرف) being a diptote مغانم

مُزَنٌ for مَزْنَةٌ, by poetic license, اِفَالٌ being of com. gen., the measure فَعَالٌ being used for the masc. as well as for the fem. gen.

Another reading is اِفَالِ الْمُزَنِّ or اِفَالِ مُزَنٍّ (with اِضَافَةٌ) = the young camels, offsprings of مُزَنٌ, a certain famous stallion camel.

Young camels were generally given as mulot.

25 اَلْاِبْلَغُ الْاِحْلَافِ عَنِّي رِسَالَةٌ . وَذِيَّانَ هَلْ اَقْسَمْتُمْ كُلَّ مَقْسَمٍ

"Now, convey from me to the tribe of Zubayán and their allies a message,—verily you have sworn by every sort of oath to keep the peace."

كل adj. of emph. (تاكيد) to مقسم, which is a cogn. obj. (مفعول مطلق), a verbal noun from اقسَمَ.

Another reading فَمَنْ مَبْلَغٌ = who will convey ?

هل here used in the sense of قد = indeed.

27 فَلَا تَكْتُمَنَّ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ . لِيَخْفِيَْ وَعَمَّا يَكْتُمُ اللّٰهُ يَعْلَمُ

"Do not conceal from God what is in your breast that it may be hidden; whatever is concealed, God knows all about it."

He is here cautioning the tribe of Zubayán against harbouring intentions of breaking their vows to keep the peace.

تَكْتُمَنَّ emphatic, 2nd per., pl. masc.

لِيَخْفِيَْ تعليلٌ لِّ of منصوب, يخفي

جزاء and شرط jussive being يعلم (Pass) يَكْتُمُ

اللّٰهُ subj. of يعلم; the obj. 8 being under.

Prose order اَرْسَالَ الْمَثَلِ . وَمَعَهَا يَكْتُمُ بَعْلَمَةُ اللّٰهُ . Another instance of a general maxim.

28 يَوْخَرُ فَيُوضَعُ فِيْ كِتَابٍ فَيَدُ خَر . لِيَوْمِ الْحِسَابِ اَوْ يُعَجَّلُ فَيَنْقَمُ

"Either it will be put off and placed recorded in a book, and preserved there until the judgment day; or the punishment be hastened and so he will take revenge."

you be guided *in the right way*; and he who spends *his* treasure of glory will become great."

حَالِ obj. of عَظِيمٍ.

يَسْتَبِجُ &c. also = takes a lawful possession of a treasure of glory *by means of his virtuous deeds*.

يَسْتَبِجُ and يَعْظُمُ jussive, being شَرَطٌ and جَزَاءٌ.

ذُبْيَانٌ and عَبَسَ ancestor of the tribes, among which were

هُدَيْتِمَا a passive optative sent.

ارْسَالِ الْمَثَلِ &c., an instance of اَرْسَالِ الْمَثَلِ, a general maxim.

Another reading يَعْظُمُ = achieves a great thing. Also يَعْظُمُ is respected.

نَعْفَى الْكُلُومَ بِالْمِئِينَ فَاصْبَحَتْ . . . يُنْجِمُهَا مِنْ لَيْسَ فِيهَا بِجَرِيمٍ 23

"The memory of the wounds is obliterated by the hundreds of camels, and he, who commenced paying off the blood money by instalments, was not guilty of it (i.e., of making war)."

The sent. اَصْبَحَتْ &c., pred. to اُنْجِمُهَا.

الْاِبِلُ pl of مَائَةٌ, a.l.j. to اِبِلٌ under.

اِبِلٌ in اُنْجِمُهَا, and the implied pron. in اَصْبَحَتْ refer to اِبِلٌ.

اَلْحَرْبُ or الْكُلُومُ refers to اِبِلٌ in اُنْجِمُهَا.

يُنْجِمُهَا قَوْمٌ لِقَوْمٍ غَرَامَةً . . . وَلَمْ يَهْرِيقُوا بَيْنَهُمْ مِلًّا صَحِيمًا 24

"One tribe pays it to another tribe as an indemnity, while they who gave the indemnity did not shed blood sufficient for the filling of a cupping glass"

تَمْدِيدٌ in the obj. case being غَرَامَةً.

يَهْرِيقُ jussive, from يَهْرِيقُ, modified from يَهْرِيقُ, a quadriliteral verb, where the initial ه is a modification of هـ.

Another reading يَهْرِيقُوا مَا بَيْنَهُمْ; where the ي in يَهْرِيقُوا is syncopeated

فَاصْبَحَ يَجْرِي فِيهِمْ عَنْ ثَلَاثِ كِمٍّ . . . مَغَانِمَ شَتَّى مِنْ اَفَالٍ مَزْنَمٍ 25

"Then there was being driven to them from the property you inherited, a booty of various sorts from young camels with slit ears."

Some Arabs, making a league to be revenged against their enemies, took oath with their hands plunged in a certain perfume, made by her, as a sign of their coalition. They fought until they were slain to the last of them.

Hence the proverb  $\text{أَشَامٌ مِّنْ عَطْرِ مَنْشَمٍ}$  = more unlucky than the perfume of Manshim.

بعد تفاينهم و دقهم = &c. بعد ما تفا نوا (Vide the preceding line) بعد ما عطر منشم بينهم .

علمية and ان on account of (غير منصرف) , ذبيان .

تفانوا denotes reciprocity of action.

التامع an Allusion. and قوا بينهم عطر منشم an instance of the figure.

وقد تلقينا ان ندرى السلم واصعا . . . بمال ومعروف من القول بسام 20

“And indeed you said, ‘if we bring about peace perfectly by the spending of money and the conferring of benefits, and by good words, we shall be safe from the danger of the two tribes, destroying each other’.”

واسعا (= amply) in the obj. case, being حال to سلم .

معروف من explanatory .

جزاء and شرط jussive being نسام and ندرى respectively.

فاصبحتمنا على خير موطن . . . بعيدتين فيما من عقوق ومأم 21

“You occupied by reason of this the best of positions, and became far from the reproach of being undutiful and sinful.”

These two men became much honoured on account of their good act in making peace.

اصبحتما to (خبر) على خير موطن a prep. phrase, pred.

بعيدتين in the obj. case being حال .

The pronoun  $\text{ما}$  refers in both cases to السلم, (used in the masc. as well as in the fem. gender), their act of completing the peace.

Or it may be taken to refer to الحرب, war, which is of the fem. gender.

عظيمين في اعيان معدديتها . . . ومن يستبح كنزا من الحمجد بعظم 22

“And you are great in the high nobility of Ma'add; may

Both in affluence and trouble they are always to be relied on.

These are the two chiefs mentioned in the introductory note.

يَمِينَا cogn. obj. (مفعول مطلق) to اقسمت under. or to اقسمت in the previous line.

لنعم a verb of praise, the sentence in full being, انتما السيدان .

ل for emphasis, introducing the following sent. as جواب القسم.

وجدتما adj. sent. to انتما under., secondary obj. صِدْقَيْن under.

من explaining حال (بيانية).

سِكِل = a rope of a single strand ; singly twisted, or weak.

مبمر = a rope of several strands twisted together ; doubly twisted, or strong.

التقسيم another instance of سِكِل و مبمر .

18 صَعْلَى سَاعِيَا غَيْظَ بْنَ مُرَّةٍ بَعْدَمَا . تَبْزُلُ مَا بَيْنَ الْعَشِيرَةِ بِالْذَمِّ

“The two endeavourers from the tribe of Ghaiz bin Murrah strove in *making peace* after the connection between the tribes had become broken, on account of the *shedding* of blood.”

The tribes are the tribes of 'Abs and Zubyán.

إضافة , dual, divested of ن by اضافة .

بعد an adv. (ظرف) in the obj case, in the combination of اضافة with the following sentence:—

1st مصدرية (=that) ما .

بعد تَبْزُلُ مَا بَيْنَ الْعَشِيرَةِ = بعد ما تَبْزُلُ مَا بَيْنَ الْعَشِيرَةِ

2nd ما relative pron, the relative clause (صلة) being هَوَيْنِ الْعَشِيرَةِ where هو is under مَا هَوَيْنِ الْعَشِيرَةِ = the state of affairs subsisting among the tribe.

19 تَدَارَكْنَاهَا عَبَسًا وَذُبْيَانًا بَعْدَمَا . تَقَاتَلُوا وَدَقُوا بَيْنَهُمْ عَطْرَ مَنْشَمٍ

“You repaired *with peace* the condition of the tribes of 'Abs and Zubyán, after they had fought with one another, and ground up the perfume of Manshim between them.”

منشم , name of a woman who sold perfume, at Mecca.

14 جَعَلُوا الْقَنَاةَ عَنْ يَمِينٍ وَحَزَنَهُ . : وَكَمْ بِالْقَنَاةِ مِنْ مُحِلٍّ وَ مُحَرَّمٍ

"They kept the hill of Qanáan and the rough ground *about* it on *their* right hand; while there are many, *dwelling* in Qanáan, the *shedding of whose blood* is lawful and unlawful."

There are many enemies and many friends dwelling there.

كم here خبره , subj. to the pred. بالقناة .

Here من explanatory to كم .

محرم = an enemy, without a protection ; محرم = a friend protected by a covenant (حرمة) .

محرم و محرم an instance of the figure التقسيم (Distribution).

15 ظَهَرُوا مِنَ السَّوْبَانَ ثُمَّ جَزَعْنَهُ . : عَلَى كُلِّ قَبِيلٍ قَشِيبٌ وَ مَقَامٌ

"They came out from the valley of Soobán, then they crossed it, *riding in* every Qainian *howdah* new and widened."

هودج relative adj., (= of the tribe of بلقين .) qualifying هودج under.

Another reading م مقام = made roomy.

16 فَاقْسَمْتُ بِالْبَيْتِ الَّذِي طَافَ حَوْلَهُ . : رِجَالُ بَنُوهُ مِنْ قُرَيْشٍ وَ جُرْهُمٍ

"Then I swear by the temple, round which walk the men who built it from the tribes of Quraish and Jurhum."

This refers to the temple at Mecca which was built by Ismaél, son of Abraham, ancestor of the tribe of Quraysh, who married a woman of Jurhum, an old tribe of Yaman, who were the keepers of the temple before Quraish.

الذي to (صله) & c, relative clause.

رجال an adj. sent. to رجال .

حول obj. of place (ظرف المكان).

17 يَمِينًا لَنَعْمَ السَّيِّدَانِ وَجِدْتُهُمَا . : عَلَى كُلِّ حَالٍ مِنْ مَسْكِينٍ وَ مُبْرَمٍ

"An oath, *that you* are verily two excellent chiefs, who are found *worthy of honour* in every condition, between ease and distress."

وَفِيهِمْ مَلهىٌ لِلطَّيْفِ وَمَنْظَرٌ . . اِنْ يَنْظُرَ الْعَيْنُ النَّاطِرُ الْمُنَوِّسِ 11

"And amongst them is a place of amusement for the far-sighted one, and a pleasant *sight* for the eye of the looker who looks attentively."

الطَّيْفُ also = one of exquisite or nice taste

Another reading لِلصَّديقِ = for the true lover.

فِيهِمْ and مَنْظَرٌ subj. s. to the pred.

كَانَ قَتَاةُ الْعَيْنِ فِي كُلِّ مَنْزِلٍ . . نَزَلْنَ بِهِ حَبَّ الْقَنَا لَمْ يَحْطَمِ 12

"As if the pieces of dyed wool *which they left* in every place in which they halted, were the seeds of night-shade which have not been crushed."

مَنْزِلٍ adj. sent. to نَزَلْنَ بِهِ .

كَانَ in the nom. case, being pred. after

حَبَّ . An instance of the figure نوع الايغال .

فَلَمَّا وَرَدَنَ الْمَاءَ زُرْقًا جَمَامَهُ . . وَفَعَلَ عَصِي الْحَاضِرِ الْمُنْتَحِمِ 13

"When they arrived at the water, the mass of which was blue *from intense purity*, they laid down their walking sticks, (*i. e., took their lodging there,*) like the dweller who has pitched his tents."

مَاءٌ to حال (ii) or مَاءٌ in the obj. case, being an attribute to زُرْقًا (i) or جَمَامَهُ in the nom. case, being pred. to the subj. فَعَلَ عَصِي , the whole sent. فَعَلَ زُرْقًا , an adj. sent. to الْمَاءَ .

اَقَمْنَ هُنَاكَ for كُنَايَةٌ وَضَعْنَ عَصِي الْحَاضِرِ الْمُنْتَحِمِ they lodged there.

جَمَامَ pl. of جَمْعَةٌ = water collected in a well after drawing.

عَصِي pl. of عَصَا .

٨ علون بانماط عناق وركلة . و راد حواشيها مشاكهة الدم

“They have covered their howdahs with coverlets of high value, and with a thin screen, the fringes of which are red, resembling blood.”

علون بانماط = caused coverlets to be put on; ب of causation (للتعديّة)

حواشيها in the nom. case to و راد (af. pl. of ورد)

ركلة and انماط either in the gen. case, being adj. s. to and or in the nom. case, being pred. (مبتدأ) under. (مبتدأ) under. (مبتدأ) under. (مبتدأ) under.

Another reading runs thus:—

٩ علون بانماط عناق وركلة . و راد حواشي لونها لون عندم  
red of fringes, the colour of which is  
the colour of Brazilwood. لونها &c., adj. sent. to حواشي لونها subj.  
(مبتدأ) and لون pred. (مبتدأ) under.

٩ وركن في السوبان معلون مقنة . عليهن دل الناعم المنعم

“And they inclined towards the valley of Soobán, ascending the centre of it, and in their faces were the fascinating looks of a soft-bodied person brought up in easy circumstances.”

وركن also means — ‘They mounted the rumps of the camels.’

معلون مقنة and عليهن &c., adv. sent. s of حال.

دل subj. (مبتدأ) and عليهن pred (مبتدأ) under.

١٠ بكرن بكورا واستحرن بسكرة . فهن وادي الرس كاليد للقم

“They arose early in the morning and got up at dawn, and they went straight to the valley of Rass as the hand goes unswervingly to the mouth, when eating.”

مفعول مطاق. بز. بكرن بكورا

Here كاليد للقم and وادي الرس subj., the pred. being للقم.

Another reading للرس = for the valley of Rass.

القم makes the figure التمكن, as the rhyming word القم is easily and naturally made out as the proper word to follow the word البعد.

where the kettle used to be placed at night, and the trench round the encampment, which had not burst, like the source of a pool."

اِثْنَانِي (pl. of اِثْنَانِيَّة) and نُورِيَا in the obj. case by عَرَفْتُ under. Or being obj. to تَوَهُم in the preceding line. In the latter case, the version would run thus:—'*After thinking upon the three stones and the trench, &c.*'

اِثْنَانِي diptote, فَعِيدٌ مَنْصُوفٌ, being مَنْتَهَى الْجَمْعِ.

مَعْرَسٌ, a locative noun (اسم الظرف) from تَعَرَّسَ.

فِي مَعْرَسٍ مَرَجَلٌ, lit. in the night-halting place of the kettle; where the kettle was placed at night.

Another reading الْجِدُّ an old well.

نَوِيَا adj. sent. to لَمْ يَنْثَلِمَ.

فَلَمَّا عَرَفْتُ الدَّارَ قُلْتُ لِرَبْعِيَا . . . اَلَا اَنْعَمَ صَبَاحًا اِيهَا الرِّبْعُ وَاسْمُ 6

"And when I recognised the encampment I said to its site, 'Now good morning, oh spot; may you be safe from dangers.'"

اَنْعَمَ صَبَاحًا = *may you enjoy happiness in the morning.* A common form of salutation among the Arabs. The morning time is specified, because it is generally the time most exposed to the danger of raids.

اَنْعَمٌ obj. of time. Another reading عَمٌ, either syncopated form of اَنْعَمٌ or imper. from عَمٌ.

تَبْصُرُ خَلِيلِي هَلْ تَرَى مِنْ ظُعَائِي . . . تَحْمِلُنَ بِالْعُلْيَاءِ مِنْ فَوْقِ جُرْثُمِ 7

"Look, oh my friend! do you see any women travelling on camels, going over the high ground above the stream of Jurthum."

He fancies he sees the women again whom he saw twenty years previously, and he appeals to his companion to know if what he sees is real.

خَلِيلِي a vocative noun, مَنَادِي مَضَافٍ.

هَلْ expletive, used after خَلِيلِي. It, however, conveys the meaning of 'any.'

ظُعَائِي a diptote, here used as a triptote (with كَسْرَةٌ and تَنْوِينٌ) by a poetical license.

تَحْمِلُنَ, &c., adj. sent. to ظُعَائِي.

الْعُلْيَاءُ also name of a place.

as though they were the renewed tattoo marks in the sinews of the wrist."

الرقمتين the two stony meadows, one near Madeenah, and the other near Basarah.

بِالرَّقْمَتَيْنِ is explained in two ways: (1) at each of the two meadows; or (2) between the two meadows.

The sentence is interrogative, ا being under.

دار كانها مراجع &c., an adj. sent. to دار.

بِهَا الْعَيْنُ وَالْأَرَامُ يَمْشَيْنِ خَلْفَهُ . واطلوا بها ينهضن من كل موضع 3

"The wild cows and the white deer are wandering about there, one herd behind the other, while their young are springing up from every lying-down place."

عين pl. of عينا = a wild cow, wide in the eye.

العين and الارام subj. (مبتدأ), ا being pred.

الارام adj. sent. to العين and الارام.

مختلفات also = خلفه, wandering in various directions. In obj. case being حال.

موضع, the noun. of place, from جثم to sit.

واطلوا &c., adv. sent. of حال introduced by و. ينهضن &c., pred. sent.

to the اطلوها, مبتدأ.

وَقَفْتُ بِهَا مِنْ بَعْدِ عَشْرِينَ حِجَّةً . فَلَمَّا عَرَفْتُ الدَّارَ بَعْدَ ثَلَاثِ 4

"I stood again near it, (the encampment of the tribe of Auf), after an absence of twenty years, and with some efforts, I knew her abode again after thinking awhile."

عشرين after تمى in the obj. case being حجة.

لا in the obj. case being حال.

بعد obj. of time.

أَتَانِي سَقْعًا فِي مَعَرٍ مَرَجَلٍ . وَنَوَيْتُ كَجِذْمِ الْحَوْضِ لَمْ يَنْتَلَمْ 5

"I recognised the three stones blackened by fire at the place

## القصيدۃ الثالثة

### THE THIRD POEM.

Ascribed to Zuhair bin Abu Sulmá Al-Muzanî.

In this poem the poet is praising Hārith bin 'Auf bin Abū Hārithah and Haram bin Sinán bin Abu Hārithah Al-Murri of the tribe of Banī Zubyán, because the two men by paying the blood-money had brought about peace between the Banī Zubyán and the Banī 'Abs.

The metre and the rhyme of the poem are the same as those of the two preceding poems.

etc.	نَكَلَمَ	أَمِنَ أَوْفَى دِمَّةً لَمْ	أَمِنَ أَوْفَى دِمَّةً لَمْ	أَمِنَ أَوْفَى دِمَّةً لَمْ
	مفاعِلْ	مفاعِلانِ	مفاعِلانِ	مفاعِلانِ
	مقبوض	سالم	سالم	سالم

أَمِنَ أَوْفَى دِمَّةً لَمْ نَكَلَمَ . : بِحَوَانَةِ الدَّرَاجِ فَالْمَثَلَمِ 1

"Does the blackened ruin, situated in the stony ground between Durraj and Mutathallim, which did not speak to me, when addressed, belong to the abode of Ummi Awfá?"

استغفها for . The interrogative is either because the poet only faintly recognises the vestiges on account of remote time; or because he is overcome by strong emotions, roused by the sight.

أَمِنَ مَنَازِلِ أَمِ أَوْفَى = Is there among the abodes of Ummi Awfá. elliptical for أَمِنَ أَوْفَى

دِمَّة subj. and أَوْفَى pred.

لَمْ نَكَلَمَ syncopated form of لَمْ تَكَلِّمْ , aorist jussive.

وَدَارُهَا بِالرَّقْمَيْنِ كَانَهَا . : صَرَاجِيعُ وَشَمٍ فِي نَوَاشِرِ مَعْصَمِ 2

"And is it her dwelling at the two stony meadows, seeming

اسْتَطَعْتُ syncope of اسَطَعْتُ.

عَنِ الْمَرْءِ لَا تَسْأَلْ وَابْصُرْ قَرِينَهُ . نَكَلٌ قَرِينٍ بِالْمَقَارِنِ مُقْتَدِي \* 111

"Do not ask concerning a man, but look to his associates, for verily the companion is a follower of his companion."

"Birds of a feather flock together."

Another reading وَصَلْ عَنْ قَرِينَةٍ = but ask about his associate

Another reading يَقْتَدِي .

إِذَا كُنْتَ فِي قَوْمٍ فَصَاحِبْ خَيْرَهُمْ . وَلَا تَصْحَبِ الْإِنْسِي قَتْرَدِي مَعَ الرَّدِي \* 112

"When you are amongst a tribe, associate with the best of them, and do not associate with the bad ones, for you will become bad by contact with the bad."

فَصَاحِبْ &c, as in 111 is introduced by إِذَا .

ف, in قَتْرَدِي (=lest) introduces the apodosis to the Imp. تَصْحَبِ , and governs the verb قَتْرَدِي with تَصْحَبِ .

وَقَتْرَدِي = lest you perish along with the perishing (people).



ما to (صله) relative clause ملكت

107 سَتِيهِ لَكَ الْإِيَّامُ مَا كُنْتَ جَاهِلًا . وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزِدْ

“The time will show you that of which you were ignorant; and he to whom you did not give the necessaries of life will bring you news.”

ما a relative pron. ; its صلة or relative clause being كُنْتَ جَاهِلًا .

عنه under: after جَاهِلًا .

من a relative pron. subj. to يَأْتِي ; تَزِدْ its relative clause (صلة), & obj. under.

تَزِدْ synecopated form of تَزِدُ .

108 وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ . بَلَقًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدٍ

“And he will bring you news, for whom you did not purchase food, and did not appoint for him an agreed-upon time for meeting.”

Here لم تَبِعْ = لم تشتتر = you did not purchase.

من (صلة) to &c. relative sent and لم تَضْرِبْ لَهُ بَلَقًا .

109 وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ . بِسِرٍّ لَمْ تَنْفِضْ لَهُ ظَهْرَ مَزُودٍ \*

“And he will carry news to you, to whom you did not disclose any secret, nor did you shake the surface of his provision-bag.”

i.e., nor did you examine his provision-bag, as to whether he had any sufficient provision.

من the relative (صلة) to &c. relative clauses لم تَبِعْ لَهُ &c. and لم تَنْفِضْ لَهُ .

110 لَعَنُوكَ مَا أَلَى يَوْمٍ إِلَّا مَعَارَةً . فَمَا امْطَعْتَ مِنْ مَعْرُوفِهَا تَزُودَ

“By your life, the time is not, except borrowed; so provision yourself with what you can from the goodness of it.”

ما relat. pron., obj. of تَزُودَ , &c. امْطَعْتَ its relative clause; obj. & being under.

104 <sup>وَأَمَّا مَرْمُوحٌ</sup> <sup>نَظَرْتُ</sup> <sup>حَوَارَةً</sup> <sup>عَلَى النَّارِ</sup> <sup>وَأَسْتَوْدِعُهُ</sup> <sup>كَفَّ</sup> <sup>مُجِيدٌ</sup>

"And many a yellow arrow, changed as to its colour by being placed near the fire, the successful return of which I awaited, I gave it over to the hand of him who never succeeded."

He generously gave his lucky arrow to the unlucky gambler.

The line refers to a species of gambling with pointless arrows, called قَدَح .

و = رب .

مَضْبُوح from ضَبَح to change the colour of anything by placing it near the fire.

اصْفَر in the gen. case by و (=رب) read with فَتْح being a diptote for مَقْتَم and وَزَنَ الْفَعْل .

و (=رب) & c., sent. apodosis to و نَظَرْتُ حَوَارَةً .

==مجيد==One taking no part in the game, being a miser, and only shuffling or dealing forth the arrows for the players.

105 <sup>أَرَى</sup> <sup>الْمَوْتَ</sup> <sup>أَعْدَادَ</sup> <sup>النَّفْسِ</sup> <sup>وَلَا أَرَى</sup> <sup>بَعِيدًا</sup> <sup>غَدًا</sup> <sup>مَّا قَرُبَ</sup> <sup>الْيَوْمِ</sup> <sup>مِنْ</sup> <sup>غَدٍ</sup>

"I see death to be a number of inspirations of the breath, and I do not see to-morrow to be remote. How very near is to-morrow to to-day."

أَعْدَاد secondary obj. to أَرَى .

لَا أَرَى secondary obj. to بَعِيدًا .

فَعْلُ التَّعَجُّبِ is مَّا قَرُبَ .

مَّا قَرُبَ obj. to الْيَوْمِ .

106 <sup>وَمَا لَمْ</sup> <sup>نَفْسِي</sup> <sup>مِثْلَهَا</sup> <sup>قَطْلَانِي</sup> <sup>وَلَا سَدَ</sup> <sup>فُتْرِي</sup> <sup>مِثْلَ</sup> <sup>مَا مَلَكَتْ</sup> <sup>يَدِي</sup>

"And no reproacher ever reproached like my own self, nor did anything supply my want as did that which my hand contained."

لَا نَفْسِي subj. to قَطْلَانِي ; لَمْ in appos. with it.

سَدَ subj. of مِثْلَ .

مَا a relative pron. in the gen. case being مِثْلُهَا .

ولكن نفى عنى الرجال جراء تي .: عليهم وإقدامي ومصدقتي ومحتدتي 100

"But my bravery, *which I showed* against them, and my boldness and sincerity, and the nobleness of my origin, repulsed the people from me."

نفى &c., subj. to جراء تي.

لعمرك ما امري علي بغية .: نهاري ولا ليلي علي بسرمد 101

"By your life *I swear* that no *intricate* affair is perplexing to me during my day, nor does my night seem long to me *on account of anxiety*."

However arduous the undertaking he had in hand, he did not delay in accomplishing it.

(مفعول فيه) object of time نهاري.

ليلي subj. to the pred. بسرمد ; the prep. ب expletive.

ويوم حبست النفس عندا عتوا كها .: حفاظا على عوراتي والتهدد 102

"And many a day I made my spirit firm at the time of its press *in war*, protecting its objects of defence and against the threats of the enemy."

يوم in the gen. case, being و (= رب).

عدد obj. of time, (ظرف الزمان).

حفاظا مفعول له, in the obj. case, being infinitive.

على موطن يخشى الفتى عندا الردى .: متى تعترك فيبر الفرائض تردع 103

"In a place where the brave man fears destruction, when the shoulders of the warriors clash together in it, and they shake with terror."

موطن &c., an adj. sent. to يخشى.

جزاء and شرط jussive, being تعترك and تردع.

تعترك subj. to الفرائض.

فَإِنْ مِتُّ فَأَنْعِنِي بِمَا أَنَا أَهْلُهُ .: وَشَقِي عَلَى الْجَيْبِ يَا ابْنَةُ مَعْبُدٍ 96

"Then if I die, spread the news of my death, *praising me* for what I deserve, and rend the collar of *your* garment over me, Oh, daughter of Ma'bad!"

فَانْعِنِي apodosis to اِنْ, introduced by ف .

مَا a relative pron. in the gen. case by ب; اَنَا اَهْلُهُ . a relative clause (صلمه) to مَا, اَنَا being the subj. and اَهْلُهُ the pred.

مَنْادِي مَضَافٍ in the acc. case, being

وَلَا تُجْعِلْنِي كَأَمْرِ لَيْسَ هُمَ .: كَهْمِي وَلَا يَغْنِي غَنَائِي وَمَشْهَدِي 97

"And do not make me like a man whose zeal is not as my zeal, and who does not suffice *other's wants* as I do, nor had my experience *in war*."

لَا تُجْعِلِي jussive, being negative imperative, fem. sing.

كَهْمِي and لَيْسَ to (أَسْم) هُمَ subj. هُمَ . امرء to لَيْسَ adj. sent. (خبر).

مَفْعُولٌ مَطْلُوقٌ (شهود) in the acc. case, being

بَطِيءٌ عَنِ الْجَلِيِّ سَرِيعٌ إِلَى الْخَنَاءِ .: ذُلُّهُ بِاجْمَاعِ الرِّجَالِ مَاهِدٌ 98

"Who is slow in great affairs, quick towards corrupt things, mean, and much ill-treated by the blows of men."

That is, one who could not defend himself.

اجْمَاعِ pl. of جَمْعٌ = clenched fist.

بِ shows relation between عَلَيْهِ and اجْمَاعِ .

فَلَوْ كُنْتُ وَغَلًا لِلرِّجَالِ لَضَرَنِي .: عِدَاوَةُ ذِي الْأَصْحَابِ وَالْمُتَوَحِّدِ 99

"For if I were a coward amongst men, verily the enmity of him possessed of confederates and also the single one, had hurt me."

كُنْتُ to (خبر) pred. وَغَلًا

لَضَرَنِي apodosis to لَوْ, introduced by the ل of emphasis.

الف الاستفهام interrog. particle. Here it is an interrogation of appeal *انت ترى = الست ترى*. الاستفهام التقريري. you do see.

93 وَقَالَ الْأَمَّاذُ تَرُونَ بُشَارِبَ .: شَدِيدٍ عَلَيْنَا بَغْيَةً مُنْعِمَةً

“And he said to the tribe, ‘Now, what do you see *should be done* to a drinker of wine whose evil doing is *too hard* for us to bear, and is intentional.’”

ماذا interrogative, subj. to the pred.

هذا, demonstrative pron. (اسم الإشارة).

ترون adj. sent. to هذا, the obj. being under.

The sent. in full runs thus—الذي ترونه يفعلُ بُشَارِبَ.

شديد in the noun. case, being subj. to the adj. بغية.

94 فَقَالَ ذُرُّوهَ إِنَّمَا نَفْعُهُ .: وَالْأَنْكَفُوا قَاصِي الْبَرِّ يَزِدُّ

“Then he said, ‘Leave him alone, for the benefit of her, (i.e., the she-camel,) is for him, but if you do not stop the remote ones of the kneeling camels, he will increase in killing them, if left at his mercy.’”

As the camels at his father's death would belong to him, he was injuring himself as well as his father by killing one of them.

جزاء and شرط and يزدد jussive, being انكفوا

لَا = لا if not.

95 فَظَلَّ الْأَمَاءُ يَمْتَلِنُ حَوَارِهَا .: وَيَسْعَى عَلَيْنَا بِالسَّدِيفِ الْمَسْرُودِ

“Then the maids commenced cooking her colt found in her womb, and the fat shred hump was hastily brought to us.”

يتملن a sent. pred. after ظل.

يسعى a passive, prepositional verb, with السديف for its subj., which is, however, in the gen. case by ب. An adv. sent. of حال introduced by و الحال.

Another reading يسعى (active), with الأماء for the subj.

قد a noun with the force of a verb, (اسم فعل).

ي 1st pers. pron. obj. to قد.

89 إِذَا بَدَأَ الْقَوْمَ السَّلَاحَ رَجَدْتُني . مَنِيعًا إِذَا بَلَّتْ بِقَائِمِ يَدِي

“When the people hasten to arms, you would find me invincible if my hand had hold of the handle of it.”

إِذَا apodosis to رَجَدْتُني.

مَنِيعًا secondary obj. to رَجَدْتُني.

90 وَبَرِي هَجُودٍ قَدْ أَثَارَتْ مَخَافَتِي . بَوَادِيهَا امْشِي بَعْضُ مَجْرَدٍ

“And many kneeling and sleeping camels,—the foremost ones of them rose up, fearing me, while I was going near with a naked sword, being aware that I wanted to slaughter them for hospitality.”

بَرِي pl. of بَارَك a kneeling camel.

هَجُودٍ pl. of هَاجَد sleeping.

Another reading بَوَادِيهَا or هَوَادِيهَا (= the flying ones).

أَثَارَتْ, &c., sent. apodosis to وَ (= رُبَّ). Lit. = my fear roused, &c.

امْشِي, &c., adv. sent. of حَال.

91 فَمَرَّتْ كَهَاةٌ ذَاتُ خَيْفٍ جَالِلَةٌ . عَقِيلَةٌ شَيْخٌ كَالْوَبِيلِ يَلْنَدُ

“Then there passed by me an old she-camel, loose-skinned in the adlers, a big she-camel, the best part of the property of a stern old man, like a stick, thin from old age.”

The old man is his father.

92 يَقُولُ وَقَدْ تَرَا لَوْضِيفٌ وَمَسَاتِبَا . أَلَسْتُ تَرَى أَنِ قَدْ أَتَيْتَ بِمَوِيدٍ

“He was saying, when her pastern and leg had been cut, ‘Do you not see that you have brought a great misfortune upon me.’”

وَأَوَالِحَالٍ, &c., adv. sent. of حَال, introduced by وَأَوَالِحَالٍ.

أَتَيْتَ, &c., a noun sent. introduced by أَنِ. obj. of تَرَى.

الضرب = *lit.* light of muscles.

Another reading الجعد = strong of make, or munificent.

انا subj. (مبتدأ) ; الرجل and خشاش pred.

الحية of com. gend.

86 وَأَلَيْتَ لَا يَنْفَكُ كُشْحِي بَطَانَةً . . لِعَضْبِ رُقَيْتِ الشَّفَرَتَيْنِ مَهْدَةً

“And I swear, my waist does not cease to be the lining to an Indian sword, sharp as to its two edges.”

That is, his sword was always girded on.

الافعال in the obj. case, being pred. after لَا يَنْفَكُ , one of the الناقصة .

87 حَسَامٌ إِذَا مَا قَمَيْتَ مُنْتَصِرًا بِهِ . . كَفَى الْعُودَ مِنْهُ الْبَدْعُ لَيْسَ بِمَعْضَدٍ

“A sharp sword, when I stood up taking revenge with it, the first blow with it sufficed for the second, *for* it is not a bill-hook.”

No second blow was necessary.

قَمَيْتَ adj. phrase, obj. of حال to the implied subj. of قَمَيْتَ .

كَفَى apodosis to إِذَا مَا , an adj. sent. to حَسَامٌ .

العود obj. to كَفَى ; or obj. of حال , being = عَائِدًا = while striking again.

88 أَخِي ثِقَّةٌ لَا يَنْتَنِي عَنْ ضَرْبَةٍ . . إِذَا قَبِلَ مَهْلًا قَالَ حَاجِزَةٌ قَدِي

“A trusty one, which does not turn away from the object to be struck; if it should be said to it, ‘Gently, stop’, the withholder of it, (*i.e.*, the owner of it,) would say, ‘It is sufficient for me, the blow has already done its work.’”

حَسَامٌ , &c., adj. sent. to لَا يَنْتَنِي .

كَفَى cogn. obj. (المفعول المطلق) to امهل under. Here = كَفَى عَنْ الضَرْبِ = forbear striking.

حَاجِزٌ *lit.* preventer or stopper, *i. e.*, the man who controlled the sword. It also = the edge of the sword; and then the line would mean, “the edge of the sword would say, ‘enough, I have done the work.’”

فَذَرْنِي وَخَلِّقِي إِنِّي لَكَ شَاكِرٌ . وَلَوْ حَلَّ بَيْتِي نَائِيًا عِنْدَ زَرْغَدٍ 82

“Then leave me alone to my own habits, for verily I am grateful to you *even* if my dwelling-place was established far away near *the mountain of Zarghad*.”

Zarghad, the name of a mountain in a distant district, belonging to Ghattān.

مفعول معي in the acc. case, being

بَيْتِي obj. of حال .

فَلَوْ شَاءَ رَبِّي كُنْتُ قَيْسُ بْنُ عَاصِمٍ . وَلَوْ شَاءَ رَبِّي كُنْتُ عَمْرُو بْنُ عَرْوَدٍ 83

“And if my Lord willed it, I would be *like* Qais, the son of Āsim, and ‘Amru, the son of Marṭḥad.”

Qais-ibn-Āsim, of the tribe Shaibān, and ‘Amru-ibn-Marṭḥad, of the tribe of Bekr-ibn-Vāil, were two Arab chiefs, renowned for their high birth and great wealth.

فَأَصْبَحْتُ ذَا مَالٍ كَثِيرٍ وَزَارِنِي . بَنُونَ كِرَامٍ سَادَةِ لِمَسُودٍ 84

“Then *if like these two people* I should be possessed of much property, noble sons, (*i.e., people,*) would visit me,—chiefs under a recognised chief, (*i.e., himself.*)”

The meaning of these two lines is that if God willed it, he would become great and powerful.

الافعال الناقصة one of اصبح , in the obj. case, being pred. after

فَأَلْفَيْتُ ذَا مَالٍ = I would be found possessed of property.

Here ذَا مَالٍ secondary obj. to the pass. أَلْفَيْتُ .

Another reading وَعَادَنِي = and would visit me. Also وَزَادَنِي = and would increase my *family and retinue*.

لِمَسُودٍ also = sons of a recognised chief.

أَنَا الرَّجُلُ الضَّرْبُ الَّذِي تَعْرِفُونَهُ . خَشَّاشٌ كَرَّاسٍ الْحَيَّةِ الْمَتَوَقَّةِ 85

“I am the energetic man whom you know to be venturesome and sharp as the head of the sharp snake.”

Another reading مَطْرِدِي (a verb. noun from 4th conj.) = his getting me banished.

79 فُلُوْكَانُ مَوْلَايْ اَمْرٌ هُوَ غَيْرُهُ . لَقَرَجٍ كَرِيْبِيْ اَوْلَانظُرْنِيْ غَدِيْ

“For if any man but himself was my cousin, verily he had cheered my grief, or he would have given me delay until to-morrow.”

Any one but his cousin would have helped him.

اَمْرٌ هُوَ غَيْرُهُ adj. sent. to امرء .

لُ for emphasis (تاكيد) generally used with the apodosis to لُ .

(ظرف الزمان) غَدِيْ obj. of time .

Another reading فُلُوْكَانُ مَوْلَايْ اِبْنُ اَصْرَمٍ مَسْهَرًا . Here مَسْهَرٌ in apposition with اِبْنُ , being عطف البيان .

80 وَلَكِنْ مَوْلَايْ اَمْرٌ هُوَ خَانَقِيْ . عَلَيَّ الشُّكْرِ وَالْتِسَالِ اَوْ اَنَا مَقْتَدِيْ

“But my cousin is such a man as tries to strangle me for the thanks, or for the frequent asking for his aid, or if I ransom myself from him, (i. e., keep distant from him.)”

His cousin is angry with him under all circumstances.

هُوَ خَانَقِيْ adj. sent. to امرء .

اَلْتِسَالِ an intensive infinitive.

مَقْتَدِيْ , here مِنْهُ under.

Another reading اَوْ اَنَا مَعْتَدِيْ = or if I am doing him injustice. Here عَلَيْهِ under.

81 وَظَلَمَ ذَوِي الْقَرْبَى اَشَدَّ مَضَافَةً . عَلَيَّ الْمَرْءِ مِنْ وَقَعِ الْحَسَامِ الْمِهْنَدِ

“And the tyranny of relations is more severe, as to the pain it causes a man, than the descent of the Indian sword.”

اَشَدَّ to (تميز) an obj. of specification مَضَافَةً .

مِنْ (= then); for comparison.

be amongst the defenders of your honour, and if the enemy comes to you, striving for your destruction I will strive to repulsing him."

اجهد and يأت jussive, being شرط and جزاء ; so also

Another reading في الجأى .

الخطبة , or الخطّة . adj. used as a noun for الجأى .

الجلّى = defenders against it. referring to الجلى .

Here بالجهد goes with يأتك , giving a transitive signification to يأتك

Or اجهد = اجهد بالجهد , and اجهد may be taken to go with بالجهد ,

Here ب expelative.

وإن يقدفوا بالقذع عرضك اسقم . بشرب حياض الموت قبل التهديد 77

"And if they revile your honour with defamation, I will cause them to drink of the cup of the pool of death, before (i. e., without) threatening them."

جزاء and شرط jussive by اسقم and يقدفوا .

قبل obj. of time (ظرف الزمان).

بلاحدث احداثكم ومحدث . هجائي وقذفي بالشكاة ومطردي 78

"Without any occurrence which I caused to happen I am blamed and reproached with complaints and banished, and I am reprieved as if I have caused my own defamation, my own reproach with complaint, and my own banishment."

حدث adj. semi. to احداثكم .

بلاحدث co-ordinate to على غير شكلى in line 74, with the conjunc. under.

محدث pred. (مبتدا) to the subj. (خبر) .

Some take the under. subj. to be هو , and then it = and he is like one who causes my reproach, &c.

محدث is the a. e. case, being objects to the transitive participle قذفي ,

مطردي a verbal noun, or noun of action from طرد to banish, my banishment, &c. my being banished."

ملحد! adj. to ميت under.

Another reading وَايَّامُنِي

74 عَلَى فَيْرِ شَيْءٍ قَلْتُمْ فَيْرَ اَنْنِي . نَشَدْتُ فَلَمْ اَغْلِ حَمُولَةَ مَعْبِدِ

"He blames me for nothing which I could have said to him, except that I searched for the baggage camel of my brother Ma'bad and was not negligent in the search."

شيءٍ adj. sent. to قَلْتُمْ.

Another reading, عَلَى غَيْرِ ذَنْبٍ = without any fault.

فَيْرَ to مضاف الير, اَنْنِي, &c., a noun. sent. introduced by اَنْنِي.

اَنْنِي after نِي. نَشَدْتُ pred. to the subj.

Observe an example of تنازع الفعلين. Here the two verbs نَشَدْتُ and اَغْلِ claim حَمُولَةَ for their object.

مستثنى منقطع being in the obj. case, being

75 وَقَرَّبْتُ بِالْقُرْبَى وَجَدَكِ اِنَّ . مَتْنِي بِكَ اَمْرًا لِلنَّكِدَةِ اَشْهَدُ

"I sought approach to you by the common tie of relationship, and by your good fortune, O Malik, I do present myself to help you when an affair demanding serious efforts presents itself."

قسم و of the gen. case governed by the جَد.

Observe here the التَّفَات, or the change from speaking about his cousin to addressing him directly.

اِنَّ, &c., a compound sent. forming جواب القسم. اِنَّ in اِنَّ, a pers. pron. idiomatically used with اِنَّ, called ضمير الشأن.

اِنَّ after نِي. مَتْنِي, &c., pred. sent. to the subj.

جَزَاءٌ and اَشْهَدُ jussive, being شرط.

Another reading عَقْدُ.

76 وَاِنْ اُدْعَ لِلْجَلِي اَكُنْ مِنْ حَمَاتِهَا . وَاِنْ يَأْتِكَ الْاَعْدَاءُ بِالْجَهْدِ اَجْهَدِ

"And if I am called on by you in any serious affair, I will

شَرَطَ and يَنْقَادَ are jussive forms of يَكُن and يَنْقَادَ respectively, being شَرَطَ and جَزَاءٌ.

وَمَعْنَى, an example of اِرْسَالُ الْمَثَلِ = propounding of a maxim.

فَمَالِي اِرَانِي وَابْنُ عَمِي مَالِكًا .: مَتَى اَدْنُ مِنْهُ يَنَاقِظُنِي وَيُعَدُّ 71

“What is the matter with me, that I see my cousin, Mālik, whenever I approach him, keep far from me, and keep himself distant?”

لِي, interrogative, subj. to the pred. مَا.

فِي in the acc. case being obj. to اِرَا co-ord. to اَدْنُ.

ابْنُ مَالِكًا in the acc. case being in apposition (بَدَل) with ابْنُ.

جَزَاءٌ and شَرَطَ of يَنَاقِظُنِي, and اَدْنُ and جَزَاءٌ respectively.

يَلُومُ وَمَا اَدْرِي عَلَامَ يَلُومُنِي .: كَمَا لَا مَنِي فِي الْحَيِّ قُرْطُ بْنُ مَعْبُدٍ 72

“He reproaches me as Qurt-ibn-Ma’bad reproached me amongst the people, and I do not know for what reason he reproaches me.”

وَالْحَالُ, &c., adv. sent. of حَالُ introduced by مَا.

اَدْرِي, sent. obj. of عَلَامَ.

مَ apocopated form of مَا interrogative, in the genitive case by عَلَى.

An example of اِمْتِزَاجٌ digression, consisting of a complaining remark about Qurt.

Another reading قُرْطُ بْنُ اَعْبُدٍ

وَاَيْسَنِي مِنْ كُلِّ خَيْرٍ طَلَبْتُمْ .: كَأَنَّا وَضَعْنَاهُ اِلَى رُحْسٍ مُلْحَدٍ 73

“He disappointed me of every good which I asked; it was as if we had placed him in a grave of one buried.”

He might as well have asked a dead man to help him as his cousin.

اَوْجَزُ clause to خَيْرٍ.

كَأَنَّا pred. to the subj. نَا after كَانَ.

68 أَرَى الْعَيْشَ كَنْزًا نَاقِصًا كُلَّ لَيْلَةٍ . وَمَا تَنْقُصُ الْأَيَّامُ وَالْأَدَّ هَرِيْنَفْدَ

"I see life is a treasure, becoming less every night, and everything, which days and time lessen, perishes."

أَرَى secondary obj. to كَنْزًا .

كُلَّ لَيْلَةٍ obj. of time (ظرف الزمان).

تَنْقُصُ الْأَيَّامُ وَالْأَدَّ a conditional relative pron.; the relat. clause being under. The obj. of تَنْقُصُ being under.

Here مَا having a conditional force as well, تَنْقُصُ and هَرِيْنَفْدَ are jussive, being شرط and جزاء respectively.

Another reading وَمَا تَنْقُصُ الْأَيَّامُ فَالْأَدَّ هَرِيْنَفْدَ = 'what the days lessen time exhausts.'

Here فَالْأَدَّ هَرِيْنَفْدَ a clause apodosis to مَا introduced by فِ . هَرِيْنَفْدَ trans., its obj., under.

69 لَعْمَرُكَ إِنْ أَلْمُوتُ مَا أَخْطَأَ الْفَتَى . لَكَ لَطُولُ الْمَرْحَى وَثَنِيَاةٌ بِالْيَدِ

"By your life I swear that Death, so long as he misses a strong man, is surely as the loosened halter, both folded ends of which are in the hands of the owner of the animal."

هَرِيْنَفْدَ here مَصْدَرِيَّةٌ زَمَانِيَّةٌ = so long as, during the time that, مَا أَخْطَأَ الْفَتَى = مَدَّةٌ إِخْطِئَهُ الْفَتَى , during the time of its passing over the youth.

لَكَ ( = surely ) in لَعْمَرُكَ and لَكَ for emphasis.

لَعْمَرُكَ subj. to the pred. قَسَمِي . under.

أَلْمُوتُ in the obj. case, being subj. after إِنْ and لَكَ لَطُولُ the pred.

وَتَنِيَاةٌ بِالْيَدِ adv. sent. of حال .

70 وَإِنْ شَاءَ يَوْمًا قَادَهُ بِزِمَامِهِ . وَعَنْ يَكُ فِي حَبْلِ الْمَيِّةِ يَنْقَدُ

"So that, if he wishes, on any day, he leads him off his life by his reins. And he who is tied by the rope of death, will have to submit."

يَوْمًا obj. of time (ظرف الزمان).

إِنْ apodosis to عَنْ .

مفعول له in the acc. case, being مخافة .

مصرف an adj. to شرب .

كريم يروي نفسه في حيوته . ∴ ستعلم ان متنا غدا اينا الصدي 64

"I am a generous man who quenches his thirst during his life; if we should die to-morrow, you will know which of us is the thirsty one."

كريم adj. pred. to the subj انا under.

كريم , &c., adj. sent. to يروي .

غدا obj. of time ( ظرف الزمان ) .

اينا الصدي a noun sent. obj. of ستعلم ; اي subj. and the pred.

ارى قبر نحام بخيل بماله . ∴ كقبر غوي في البطالة مفسد 65

"I see that the grave of a miser, a mean one with his money, is like the grave of an erring prodigal, a dissipator of his property in idleness."

نحام adj. to رجل under.

ارى , &c., a prepos. phrase secondary obj. to كقبر .

غوي adj. to رجل under.

ترى جثوتين من تراب عليهما . ∴ صفائح صم في صفيح منضد 66

"You will see two heaps of dust, upon which are broad hard stones arranged one on the top of the other."

عليهما pred. and جثوتين subj. صفائح adj. sent. to

منضد expresses the way bricks are used in building so as to break joint.

ارى الموت يعتام الكرام ويصطفي . ∴ عقيلة مال الفاحش المتشدد 67

"I see that death is choosing the generous people, and selecting the best part of the property of the avaricious miser."

ارى to يعتام and يصطفي sentences, secondary obj.

Another reading: دُعَامُ التَّوَسُّلِ .

متورد *lit.*, arriving at water.

محتباً in acc. case by the transitive infinitive كثر.

نبتته an adj. sent. to سيد.

وَتَقْصِيرُ يَوْمِ الدَّجْنِ وَالِدِ جَنَّ مَعْجِبٍ .: بِبَهْكَةٍ تَحْتَ الْخَبَاءِ الْمَعْمَدِ 61

“And the shortening of the day of rain, while the rain is pleasant to me, by the society of a beautiful woman in the tent supported by poles.”

Such pleasant days are short.

والدجن &c., adv. sent. of حال, introduced by واوالحال. An instance of الاعتراض a parenthetical clause.

ب goes with تقصير; = by means of.

تحت obj. of place (ظرف المكان).

كَانَ الْبَرَيْنِ وَالِدَ عَالِيَجٍ عَلَّقَتْ .: عَلَى عَشْرِ أُورُوعٍ لَمْ تُخْصَدِ 62

“As if the anklets and armlets of my beloved were hung upon the branches of an ‘Ushar or Khirwa’ tree (castor-oil plant) which have not been broken.”

The branches of these two trees are straight and flexible and of a light colour. He compares her arms and legs to the branches of these shrubs.

علقت; كَانَ البرين (pl. of بُرّة) in the obj. case, being subj. after being the pred. sent.

لم يخصد adj. passive sent. to خروج. An instance of the figure الإيغال.

فَذَرْنِي أُرْوِي هَامَتِي فِي حَيَاتِهَا .: مُخَافَةَ شَرِّ فِي الْمَاكِ مُصَرِّدِ 63

“So leave me, so that I may satisfy my head (i.e., myself) to my fill, while it (the head, i.e., I myself) lives, for fear of scanty drink after death.”

هامتني used for نفسي, an instance of مجاز metonymy.

ني في حال &c., adj. sent. of حال.

of the young, by your fortune *I swear*, I do not care when the visitors of the sick commence to visit me."

That is, if it were not for three pleasures, which he describes in the following lines, he did not care how soon he was seized by a deadly disease.

ثَلْتُ هُنَّ مِنْ لَذَّةِ الْفَنَى adj. sent. to

Another reading مِنْ حَاجَةٍ = 'of the want of.'

لَمْ أَحْقِلْ apodosis to

وَأَوَالِقَسَمِ is وجدك in

The pred. (subj.) ثَلْتُ (مبتدأ) is موجودة under.

لَمْ أَحْقِلْ متى قام عودي interrogative sent. obj. of

قَوْدِ pl. of عَائِدَة = a visitor of the sick.

فَمِنْهُمْ مَبْقِي الْعَاذِلَاتِ بِشَرِّهِ . كَمِيتَ مَتْنِي مَا تَغْلُ بِالْمَاءِ تَزِيدُ 59

"And of these *three* is *first* my preceding the reproachers with a draught of red wine, which, when it is mixed with water, foams."

This would appear to mean that he delighted in taking a morning draught before those who were likely to see him were about.

سبق in the nom. case, being subj. to the pred. مِنْهُمْ ; so also كَرِي and تَقْصِيرِي in the following lines.

عَاذِلَاتِ In the acc. case, being obj. of the transitive infinitive سبق

شَرِّهِ adj. to

تَغْلُ and تَزِيدُ jussive, being شَوِّط and جَزَاء respectively.

Another reading تَعْل (= is topped).

تَغْلُ to (لِلتَّعْدِيَةِ) give a transitive signification ب

وَكَرِي إِذَا نَادَى الْمَضَى مُكْنَبًا . كَسِيدَ الْغَضَا نَبِيْهَةً الْمَتَوَرِدُ 60

"And my dashing *on the foe* on a horse with sloping pasterns, when the one surrounded by foes summons me as the *rush* of the wolf of the thorny thicket—whom you have awakened,—going to water."

Helping his friend in battle is the next pleasure.

Though his own people may have avoided him, he was favourably received by other people of all classes.

بنی غبراء Sons of the dust, i.e., poor people.

غبراء a dipt. غير منصرف on account of ألف مبدودة.

طراف a superior kind of tent made of leather. ممدود lengthened out or stretched out by the tent ropes. Such tents are only possessed by the wealthy.

را ئیت a sent., secondary obj. to لا ینکرون.

اهل in the nom. case, being in apposition (بدل) with the implied subj. of ینکرون.

56 اَلَا اِيْهَذَا الَّذِيْ اَشْهَدُ الْوَعْيَ . . . وَاِنْ اَحْضَرْتُ لِّلَّذَاتِ هَلْ اَنْتَ مُخْلِیْ

“Now then, Oh, thou who art my reproacher, *because* I take part in wars, and because I am present in pleasures, will you perpetuate my life, if I refrain from them?”

Another reading اَلَّذِيْ = who preventest me; or اَلَّذِيْ = who reproachest me.

لَاَنْ by منصوب, اشهد.

انْ, مصدرية, giving an infinitive signification to the following sentence, which = لَشَّوْدِي الْوَعْيَ وَلِحْضَوْرِي لِّلَّذَاتِ.

57 فَاِنْ كُنْتُ لَا تُسْتَطِيعُ دَفْعَ مَنِّي . . . فَدَعْ عَنِيْ اَبَادَهَا بِمَا مَلَكَتْ يَدِيْ

“And if you are not able to keep back my death, then let me hasten or anticipate it with that which my hand possesses.”

كنت, Syncopated form of لَا تُسْتَطِيعُ, pred. sent. after كنت.

دع جواب الامر, jussive, being under.

بما a relative pron. in the gen. case by ب; مَلَكَتْ يَدِيْ, its relative clause (صلة), the obj. being under.

58 فَلَوْ لَا لَأَتَتْ هُنَّ مِنْ لَذَّةِ الْفَتَى . . . وَجَدَكِ لَمْ اَحِقْ لِمَتَّى قَامَ عَوْدِيْ

“If it were not for three things, which are of the pleasures

52 إِذَا رَجَعْتَ فِي صَوْتِهَا خَلْتَ صَوْتَهَا. . نَجَابُ الظَّارِ عَلَى رِجِّ رَدِي

"When she repeated her tones, you would think her voice resembled a foster-mother's repeated lamentation over her dead offspring."

خَلْتَ apodosis to إِذَا.

نَجَابُ in the acc. case, being secondary obj. to خَلْتَ.

رِجِّ, any young animal born in the spring.

53 وَمَا زَالَ تَشْرَابِي الْخَمْرَ وَلَدَّتِي. . وَيَبْعِي وَإِنْفَاقِي طَرِيفِي وَمُتَلَدِّي

"And my excessive drinking and my pleasures did not cease, and my selling *my goods* and spending my acquired and my inherited wealth, *did not cease either*."

مَا زَالَ here فعل تام (complete verb).

تَشْرَابِي intensive infinitive.

إِنْفَاقِي and مُتَلَدِّي in the acc. case by the transitive infinitive طَرِيفِ.

54 إِلَى أَنْ لَحَا مَنِّي الْعَشِيرَةُ كُلُّهَا. . وَأَفْرَدْتُ إِفْرَادَ الْبَعِيرِ الْمَعْبَدِ

"Until my people avoided me, all of them; and I became alone, the loneliness of the camel anointed with tar."

Tar is used to cure the mange. When an animal is suffering from this disease, he is naturally kept apart from the others.

أَنْ introducing the following noun sent. as in the gen. case by إِلَى.

كُلُّ in the nom. case, being in apposition (بَدَل) with الْعَشِيرَةُ.

أَفْرَدْتُ a passive infinitive in the acc. case being مَفْعُول مطلق.

55 رَأَيْتُ بَنِي غَبْرَاءَ لَا يَنْكَرُونَنِي. . وَلَا أَمْلَ هَذَا الطَّرَافِ الْمُبَدَّدِ

"I saw that the poor did not deny me, *on account of my generosity*; nor the wealthy, possessed of that spread-out leather tent, *on account of my superior character*."

تَلَقَّ and تَلَقَّ jussive, being شرط and جزاء respectively.

Here مُتَلَقِّ the secondary obj. of تَلَقَّ under.

Another reading التَّجْدُّ الْكَرِيمُ الْبَصْدُ = honoured and coveted glory.

49 نَدَامَايَ بِيضٌ كَالنَّجُومِ وَقِينَةٌ . نُرُوحُ الْيَنَانِينَ يَرْدُو مَجْدَ

“My companions are white *of skin* like stars, and a dancing girl comes to us at night, sometimes in a striped garment, and sometimes in a saffron-coloured robe.”

قِينَةٌ and بِيضٌ subj. to the pred. نَدَامَا pl. of نَدَامَانُ =

نُرُوحُ may be taken as subj. to قِينَةٌ .

Or قِينَةٌ , &c., adj. sent. to نُرُوحُ .

50 رَحِيبٌ قَطَابُ الْجَيْبِ مِنْهَا رَفِيقَةٌ . بَجَسِ النَّدَامَى بَضَّةُ الْمَجْرَدِ

“Wide as to the collar of her pocket, *her skin* is soft to the touch of *my* companions, and delicate in the bare place.”

رَحِيبٌ of common gender, adj. to قِينَةٌ .

51 إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا أَنْبَرْتَ لَنَا . عَلَى رِسْلِهَا مَطْرُوقَةٌ لَمْ تَشْدَدْ

“When we say, ‘Let us hear a song,’ she addresses herself to *do so, singing* to us at her ease, her head bent *from modesty*, while she did not raise her voice high.”

إِذَا apodosis to أَنْبَرْتَ .

رِسْلِهَا a prepositional, adverbial phrase of حال .

مَطْرُوقَةٌ in the acc. case, being حال ; = bent, or weakly.

Another reading مَطْرُوقَةٌ = as though her eye were hurt by something, by reason of the languish of her look.

لَمْ تَشْدَدْ also = she did not strain herself, i.e., she sang with perfect ease.

Syncopated form of لَمْ تَشْدَدْ , adj. sent. to هَا .

يُسْتَرَدُّ and اُرْفَدُ jussive, being شرط and جزاء respectively.

46 <sup>وَاِنْ تَقْنَصْنِي فِي الْحَوَائِثِ تَصْطَدْ</sup> <sup>وَاِنْ تَقْنَصْنِي فِي حَلَقَةِ الْقَوْمِ تَلْقَنِي .</sup>

“And if you seek me in the circle of the people, you will meet me, and if you hunt for me in the taverns, you will find me.”

تَقْنَصُ and تَلْقُ jussive being شرط and جزاء respectively; so also تَصْطَدُ and تَقْنَصُ .

Another reading <sup>وَاِنْ تَلْتَمِسْنِي</sup> = and if you look for me.

47 <sup>مَتَى تَأْتِنِي اصْبَحْكَ كَمَا رُوِيَ .</sup> <sup>وَاِنْ كُنْتَ عَنْهَا غَائِبًا فَاقْنِ وَاَزِدْ</sup>

“Whenever you come to me, I will give you to drink a full cup, and if you are in no need of it, then dispense *with it* and increase *in independence*.”

تَأْتِ and اصْبَحْ jussive being شرط and جزاء respectively.

اَزِدْ and اَقْنِ jussive being imperative.

كَمَا secondary obj. after اصْبَحْ .

Another reading <sup>ذَاغْنِي</sup> .

Another reading, <sup>وَاِنْ كُنْتَ عَنْهَا غَائِبًا</sup> and if you keep absent from it; i.e., if you abstain from it.

كُنْتَ in the obj. case, being pred. after غَائِبًا .

اَقْنِ = content yourself with what you have. Here عَنْهُ under., or اَقْنِ elliptical for اَقْنِ بِمَا عِنْدَكَ .

رُوِيَ adj. with a trans. signification, = مُرْوِيَةٌ satiating.

48 <sup>وَاِنْ يَلْتَقِ الْحَيَّ الْجَمِيعَ تَلْقَنِي .</sup> <sup>اِلَى ذُرْوَةِ الْبَيْتِ الْكَرِيمِ الْمَصْدِ</sup>

“And if the tribes, the whole of them assemble, you will find me *rising in claims of descent* to the top of the honoured, sought-for house.”

He was the most honoured amongst the people, and occupied a position which all others sought to obtain.

أَإِذَا الْقَوْمُ قَالَوا مَنْ قَتَلَ إِنِّى .: عَنِيتْ فَلَمْ أَكْسَلْ وَلَمْ أَتَبَلَّدْ 42

"When the people say, 'Who is the *valiant* youth?' I think I am the person meant, and so I am not lazy in the time of danger, and I do not lose my head."

من interrog., subj. to the pred. قَتَلَ.

أَإِذَا apodosis to خلت.

اننى, &c., a noun sent. introduced by أَن, obj. to خلت.

أَحَلَّتْ عَلَيْهَا بِالْقَطِيعِ فَاجْذُوتْ .: وَقَدْ خَبَّ أَلْ أَلَا مَعَزَ الْبُتْرَقَةِ 43

"I set upon her with a whip, and she quickens her pace at a time when the mirage of the burning sandy plains is shimmering."

The heat of the day does not prevent him from accomplishing his object as quickly as possible.

و is حال, introducing the following adv sent. of حال.

فَذَالَتْ كَمَا ذَاكَ وَلَيْدَةً مَّجْلِسٍ .: تُرِي رَبَّهَا إِذْ يَأَلُّ سَحْلٌ مَّهْدٍ 44

"She walks with a graceful gait, as the dancing girl walks, showing her master the skirts of her long white cotton garment."

وليدة, &c., adj. sent. to تُرِي.

إِذْ يَأَلُّ secondary obj. to تُرِي.

وَأَسْتُ بِحَلَالِ الْقِلَاعِ مُحَافَّةً .: وَلَكِنْ مَنَى يُسْفِرُ فِدَ الْقَوْمِ أَرْفَدَ 45

"And I am not a great dweller in the hills, fearing the demands of hospitality, but when the people seek help from me, I assist them."

لست expletive with the pred. after لست.

حَلَالٌ (or مَحَلَّلٌ, another reading) an adj. of intensity.

مُحَافَّةً in the obj. case, being مَفْعُولٌ لَهُ.

Another reading لَبِيئَةً = for a night's food or victuals.

38 <sup>اِنْ شِئْتُ لَمْ تَرْقُلْ</sup> <sup>وَإِنْ شِئْتُ اَرْقُلْتُ</sup> .: <sup>مَخَافَةَ</sup> <sup>مَلُوءِي</sup> <sup>مِنَ الْقَدِّ</sup> <sup>مُحَمَّدَ</sup>

"And if I wish she does not increase her pace, and if I wish she hastens, fearing the plaited *whip* of closely twisted leather."

اِنْ and لم ترقل , apodosis to اِنْ .

مَخَافَةَ (=for the fear of), in the obj. case, being مفعول له .

ملوي adj. to سوط (*whip*) under.

39 <sup>وَإِنْ شِئْتُ سَامَى</sup> <sup>وَاسْطَالَكُورٍ</sup> <sup>رَامَهَا</sup> .: <sup>وَعَامَتُ</sup> <sup>بِضْبَعِهَا</sup> <sup>نِجَاءَ</sup> <sup>الْخَفِيدِ</sup>

"And if I wish, her head is raised, *so as to be level* with the pommel of the saddle, and she strikes out with her forc-arms as the galloping of the male ostrich."

اِنْ and عامت apodosis to اِنْ .

عام from عوم to swim.

نِجَاءَ an infinitive in the acc. case, being مفعول مطلق .

40 <sup>عَلَى مِثْلِهَا</sup> <sup>إِمَضِي</sup> <sup>إِذَا قَالَ</sup> <sup>مَاحِبِي</sup> .: <sup>أَلَا</sup> <sup>لِيَتَنِي</sup> <sup>أَفْدِيكَ</sup> <sup>عِنْدَهَا</sup> <sup>وَقَدِّي</sup>

"I go on one like her, when my companion says to me, 'Now, surely, would that I might ransom you *from the dangers of this journey* and that I might be ransomed'"

His companion feels sure of his destruction, but owing to the swiftness and strength of his camel he escapes the dangers of his journey.

اِذَا and امضي apodosis to اِذَا .

ي is the obj. case, being subj. after ليت , the pred. being مَنِيهَا and اَقْدِي .

41 <sup>وَجَاسَتْ</sup> <sup>إِلَيْهِ</sup> <sup>النَّفْسُ</sup> <sup>خَوْفًا</sup> <sup>وَخَالَهُ</sup> .: <sup>مُصَابًا</sup> <sup>وَلَوْ</sup> <sup>أَمْسَى</sup> <sup>عَلَى</sup> <sup>غَيْرِ</sup> <sup>مَرَصِدٍ</sup>

"His heart grows faint fearing (*or is agitated with fear*), and he thinks himself struck *with a weapon*, even though he is not on an ambushed path."

مفعول له being in the obj. case, خوفًا .

مُصَابًا Secondary obj. of خَالَ .

رَمِدَ = Road waylaid by enemies or infested with robbers.

اذنان (divested of the و of the dual by إضافة) adj. to under.

35 مَوْلَانِ تُعْرِفُ الْعِثْقَ فِيهِمَا . كَمَا مَعْنِي شَاةٌ بِحَوْمَلٍ مُقَرَّدٍ

“Two pricked ears by which you know the goodness of her breeding like the ears of a wild cow alone at Howmall.”

اذنان & تعرف , adj. sent. to

غير منصوف being فثمة with حومل

Here by شاة is meant ثور وحشي , a wild bull, and so the adj. مقرد is of the masculine gender.

36 وَارَوْعٌ نَبَّاسٌ أَجْدُّ مُلَمَّمٌ . كَمِرْدَاةٌ تُخْرِفِي مُفِيجٌ مُصَدِّدٌ

“And a cautious heart strongly beating, quick and hard, like a mill-stone placed in the centre of a broad, hard boulder.”

The body of the camel is compared to a hard boulder.

نَبَّاسٌ is the intensive agent from نَبَضَ , to beat as the pulse, adj. to قلب under.

Another reading مُنْصَدِّدٌ accumulated.

37 وَاعْلَمُ مَخْرُوتٌ مِنَ الْأَنْفِ مَارِنٌ . عَتِيقٌ مَتْنِي تَرْجَمُ بِهَا الْأَرْضُ تَزْدُدُ

“And a split upper lip, with the tip of her nose pierced, gentle and well-bred ; when she lowers it towards the earth (or batters the earth with it), she increases her pace.

تَرْجَمُ الْأَرْضَ = to batter the ground. The meaning seems to be that when the camel increases her pace the neck becomes extended and the head nearer the ground.

اعلم مشفوف under.

تزدد jussive, being شرط and جزاء respectively.

اعلم , عتيق and مارن in the nom. case, being adj to مخروط . Literally the line means, “Slit from the tip of her nose, gentle and well-bred.”

أُوجِرَ كَفَرُ طَاسِ الشَّامِيِّ وَمِشْفَرٌ. كَسَبَتِ الْيَمَانِي قَدَّةً لَمْ يَحْرَدِ 31

"And a cheek like the paper of the Syrians *in smoothness*; and an upper lip like leather of Yaman, the cutting of which is not crooked."

The cutting refers to the split upper lip of a camel.

Yamanian leather is very soft.

قَدَّةٌ لَمْ يَحْرَدِ adj. sent. to سَبَتَ .

Some read قَدَّةٌ لَمْ يَحْرَدِ = قَدَّةٌ لَمْ يَحْرَدِ = of which the leather is not cleared of hair.

وَعَيْنَانِ كَالْمَاوِيَتَيْنِ اسْتَكْنَتَا. بِكَهْفَيْ حِجَا جِي صَخْرَةٍ قَلَّتِ مَوْرِدُ 32

"And two eyes like two mirrors protecting themselves in the caverns of the eye-bones, *which are like* a hard rock *containing* a pool frequented by the people."

عَيْنَانِ adj. to اسْتَكْنَتَا .

قَلَّتِ in the gen. case, being in apposition (بَدَل) with صَخْرَةٍ .

طُحُورَانِ عَوَارِ الْقَذَى فَرَأَاهُمَا. كَمْ كَحُولَتِي مَذْعُورَةٌ أَمْ فَرَقْدُ 33

"Constantly throwing away the dirt of impurities, so that you see them like the antimonied eyes of the mother of a wild calf fearful of the hunter."

Antimony is used as an adornment to the eyes; the wild cow's eyes are sharper to detect danger, when she has a calf.

طُحُورَانِ adj. of intensity to عَيْنَانِ = Throwing away from themselves.

عَوَارِ in the acc. case being obj. of طُحُورَانِ .

مَذْعُورَةٌ adj. to بَقَرَةٌ under.

أَمْ فَرَقْدُ in appos. with بَقَرَةٌ under.

وَصَادِقَاتُ مِصْرَ النَّجْصِ لِلْسَّيِّئِ. لِيَجْسِ خَفِيٍّ أُولُصُوتٍ مَدَدَ 34

"And *two ears* true of hearing, and distinguishing the low sounds in the time of the night journey, the quiet whisper, or the high-raised voice."

بنائق *pl.* of بنيقة, a button loop (or دُخْرَمَة), the gore of a shirt;  
a diptote غير منصرف being an extreme plural.

ثَلَاثِي syncopated form of ثَلَاثِي, aor., adj. sent. to علوب; so also بَيْنِ  
احيانا obj. of time (ظرف الزمان) (مفعول فيه, ظرف الزمان).

كانها &c., adj. sent. to علوب.

بنائق pred. to ها, subj. after كان. A diptote.

وَاتْلَعُ نَهَايَ إِذَا صَعِدَتْ بِهِ . كَسَّانِ بَوْصِي بِدَجَلَةٍ مُصْعَدٍ 29

"She is very long in the neck, which is most erect when she raises it, and is like the rudder of a boat going up the Tigris."

اتلع in the nom. case being pred. خبر to subj هي under.

نَهَايَ An adj. of intensity (from نهض to raise oneself) to عنق under.  
in the gen. case being مضاف اليه to اتلع.

According to this version, نَهَايَ is read in the gent. case on account of اضافة.

Some read it in the nom. case (=active in movement). Here both  
اتلع and نَهَايَ adj. s. to عنق, in the nom. subj. to the pred. لها under.

كَسَّانِ &c., adj. prepos. phr. to عنق.

Another reading is نُورَتِي—A mariner.

Another reading صَعِدَتْ.

وَجُمُوعَةٌ مِثْلُ الْعَلَاةِ كَانَهَا . وَعَى الْمَلْتَقَى مِنْهَا إِلَى حَرْفٍ مَبْرُودٍ 30

"She has a skull like an anvil; the two halves of it at the place of their meeting join as upon the edge of a file."

This will be clear from looking at any skull at the place where the two halves join.

جُمُوعَةٌ in the nom. case, being subj. to the pred. لها under., and so also  
عَيْنَانِ and the like words in the following lines.

كَانَهَا &c., adj. sent. to جُمُوعَةٌ; وعَى &c., a sent. pred. to ها, subj.  
after كان.

Another reading كَانَا.

وعَى intrans. = to meet; to join.

مَلْتَقَى noun of place of the 5th conj. from لَقِيَ, in nom. case to وعَى.

The several adjectives are in the nom. case, being pred. after the subj. هي under.

أَمَرَتْ بِأَافِئَةٍ شَرْرٍ وَأَجْنَحَتْ . لَهَا عَضْدٌ أَهَافِيٌّ مُقَيِّفٌ مُسْنَدٌ 25

“Her hands are firmly twisted, as the twisting of a rope spun upwards, and her fore-arms incline towards her as pillars to a well propped-up roof.”

The muscles of her legs resemble the twisting of rope strands, and the arm bones are like pillars supporting a roof.

فَلَّ , Infinitive, in the obj. case, being cognate object (مفعول مطلق).

شَرْرٌ Twisting upwards, or turning inside from outside, which is very firm and strong.

جَنُوحٌ دِفَاقٌ عِنْدَلٌ ثُمَّ أَفْرَعَتْ . لَهَا كَتِفَانِ فِي مُعَالَى مُصْعَدٍ 26

“Inclining frequently from the road, a swift goer, a large headed one, while her withers are elevated into a raised prominent structure.

جَنُوحٌ Intensive agent from جَنَحَ (=to incline), and would appear to mean here that the camel from freshness would not go straight along the road.

مُعَالَى and مُصْعَدٌ adj.s to خُفَّ under.

كَانَ عُلُوبُ السَّحَابِ فِي دَائِيَاتِهَا . مَوَارِدُ مِنْ خَلْقَاءَ فِي ظَهْرِ قَرْدٍ 27

“As if the marks of the girths round her breast-ribs were water-courses through a smooth rock in the midst of a rough ground.”

The ribs from their hardness resembled a rock.

مُفَاقَةٌ , adj. to مُفَاقَةٌ (غير منصرف) on account of مُفَاقَةٌ , dipt. under.

مَتْنَبَى الْجَمُوعِ (غير منصرف) on account of مُتْنَبَى الْجَمُوعِ , diptote under.

تَلَاتِي وَ أَحْيَانًا تَبِينُ كَانَهَا . بَنَاتُ قُرْفِي قَبِيصٍ مُتَقَدِّدٍ 28

“The marks of the girths meet and sometimes separate, as though they were well defined gores in a torn shirt.”

اطر in the acc. case, being subj. after كَانَتْ, the adverbial phrase  
تَحْتَ صُلْبِ مَوْبِدْ, being the pred.

لَهَا مَرْفَقَانِ اِفْتِلَانِ كَانَهَا . نَمْرٌ بِسَامِي دَالِجٍ مُتَشَدِّدٍ 22

"She has two *strong* elbows, very wide apart, as if, when she is going, she were a strong water-carrier, carrying two one-handled buckets."

The water-carrier would hold his arms rather wide to prevent the bucket striking against his legs.

مَرْفَقَانِ subj, لَهَا pred.

كَانَهَا, &c., adj. sent. to the she-camel.

نَمْرٌ, &c., pred. sent. to هَا subj. in the obj. case by كَانَتْ.

Another reading كَانَهَا نَمْرٌ = as if she is made to go; or كَانَهَا اَمْرًا as if they are made to go; or, 'are firmly twisted'. In the latter case, كَانَهَا &c., an adj. sent. to مَرْفَقَانِ.

ب either = *with* عِ, or to give a trans. signification (لِلْعَدِيدَةِ).

كَفَنَظَرَةِ الرُّومِيِّ اَقْسَمَ رِبَهَا . لَتَكْتَنِفَنَّ حَتَّى نَشَادُ بِقُرْمِهِ 23

"Like the bridge of the Roman, the builder of which swore that it must be enclosed in bricks until it became strong."

كَفَنَظَرَةِ adj. sent. to قُنْطَرَةٍ.

لَتَكْتَنِفَنَّ, aorist, emphatic, passive with ل, and و of emphasis; the emphatic و is sometimes changed into تَدْوِينِ.

حَتَّى, being governed by فَتَحَهُ, pas. aor. with نَشَادُ.

مُصَابِيَةِ الْعَنْثُونِ مُوجِدَةِ الْقَرَى . بَعِيدَةِ وَحْدِ الرَّجْلِ مُوَارَةِ الْيَدِ 24

"Reddish of hair under the chin, strong of back, long of stride, easy of pace (*lit.*, easy going of the fore-arm.)"

مُصَابِيَةِ, according to some Commentators, = descended from a famous stallion called مُصَابِ, In this case مُصَابِيَةِ الْعَنْثُونِ = descended from the stallion *Suháb as shown by* the hair under her chin.

مُوَارَةِ Intensive adj. from مَارَ to ply.

The verb **تَضْرِبُ** (= *strikes*) under.

خلف obj. of place (**ظُوفُ الْمَكَانِ**).

طورا and **قَارَةٌ** obj. of time (**ظُوفُ الزَّمَانِ**).

19 **لَهَا فُخْدَانِ أَكْمَلُ النَّحْضِ فِيهِمَا . كَانِيْمَا بِأَبَا مُنَيِّفٍ مُمَرَّدٍ**

"She has two thighs, the firm flesh in which is perfect, as if they were the two gates of a lofty *palace* with polished walls."

فُخْدَانِ subj. (**مَبْتَدَأُ**), **لَهَا** being pred. (**خَبَرٌ**).

أَكْمَلُ &c., adj. sent. to فُخْدَانِ . So also the sent. **كَانِيْمَا** &c.

**بَابَا**, dual in the nom. case, being pred. after **كَانَ**.

مُنَيِّفٍ adj. to قصر (= *palace*) under.

20 **وَطِيٌّ مَحَالٍ كَالْحِذْيِ خُلُومٌ . وَاجِرْنَةُ لَزَتْ بِدَائِي مُنْضَدٍ**

"And *she* has a firm attachment of the bones of the spine, one within the other, the ribs *joined* to which are like bows, and a neck attached to it by firmly arrayed vertebræ."

Here, **لَهَا** under. pred. (**خَبَرٌ**) to **وَطِيٌّ** and **اِجْرَقَةٌ**, the subj. (**مَبْتَدَأُ**).

مَحَالٍ, pl. of **مَحَالَةٌ**.

**كَالْحِذْيِ** subj. **خُلُومٌ**; **وَطِيٌّ** an adj. sent. to **وَطِيٌّ**.

**مَحَالٍ مَطْوِيَّةٌ** = well fixed bones.

**اِجْرَقَةٌ** pl. of **اِجْرَاقٌ** the inner part of the neck.

**لَزَتْ** &c., adj. sent. to **اِجْرَقَةٌ**.

21 **كَانَ كُنَاسِي مُأَلَّةٌ يَكْنَفَانِهَا . وَاطْرَقَسِي نُحْتٌ صَلْبٍ مُوَيْدٍ**

"As if the two lairs at the foot of a wild lote tree surrounded them (*i. e.*, her ribs); and the bending of bows under a strengthened back."

The arm-pits of the camel resemble the lair of an animal in the roots of the lote tree, which her ribs from their strength resemble. The bending of bows of course refers to the arching of her ribs.

**يَكْنَفَانِهَا** sent. pred. after **كَانَ**; **كُنَاسِي**, being the subj.

of a valley whose richest parts are watered by constant showers, and which abounds in herbage."

شُول irreg. pl. of شَايِلَة .

تربعت &c., adj. sent. to the implied subj. of تربعت.

حدائق in the acc. case by ترنعي, a dipt. (غير منصرف) being منتهى الجمع.

حدائق مضاف اليه and مولى الاسرة adjs. to under, واد

اغيد a dipt. (غير منصرف) used as منصرف for the necessity of the rhyme.

16 تَرِيعُ إِلَى صَوْتِ الْهَيْبِ وَتُتَفَقِّى .: بِذِي خَصَلِ رُوعَاتِ الْكَلْفِ مَلْبِدِ

“She turns to the voice of the caller, and guards *her honour* with a *tail* possessed of much hair, from the fear of the *attacks* of a male of a red deep colour, thick of hair.”

يَهَيْبُ agent of the 4th conj. from هَاب, يَهَيْبُ.

under. ذنب adj. to ذي خصل. بِذُنُوبِ ذِي خصل, i.e., بِذِي خصل

تَقَى obj. of روعات

اكلف a dipt. **وزن الفعل** being غير منصرف and صفة, adj. to حمل'' under.

<sup>ملبد</sup> also = with filth accumulated on his buttocks by the constant whisking of his tail.

17 كان جناحي مضرحي تكعفا .: حفا فير شكا في العييب بهسرد

"As if the two wings of a white vulture enclosed the sides of it, (i. e., *her tail*), pierced into the bone of the tail by *the means of an awl.*"

كَانَ جُنَا حَى pred. sent. to the subj. تَكْنَفَا

حَفَافِيه , &c., an adj. sent. to شَكَا .

مَسْرَد noun of instrument (from مَسَرَد to sew leather), hence "awl."

فَطَوَّرَ بِهِ خَلْفَ الزَّمِيلِ وَتَارَةً . . عَلَى حُشْفٍ كَالشَّنِّ ذَاوِ مُجَدَّةٍ 18

"At times she *strikes* with it, (*i. e.*, *the tail*), the back of the rearmost rider, and sometimes upon *her* dried-up udders, devoid of milk, like an old leathern bottle."

The wheel marks on the road caused it to appear like a ribbed cloak.

امون in the gen. case, being adj. to عوجاء in the preceding line; or in the nom. case, being pred. (خبر) to subj. هي under. So also جمالية and وجناء in the next line.

انما adj. sent. to امون.

لاحب &c., adj. sent. to لاهب.

Another reading نسا = whom I drove with a stick.

13 جمالية وجناء تردى كاهها . سقنجة تبرى لازعر اربد

"A she-camel, strong as a male-camel, strong-bodied, who trots as though she were a female ostrich, who is avoiding a male, scanty of feathers, and of an ashen grey colour."

The female ostrich moves at her smartest pace on these occasions.

وجناء = hard (like وجن, a rocky tract of land); or large of cheeks (وجنة).

تردى adj. sent. to جمالية; so also كاهها, &c.

سقنجة adj. clause to تبرى.

ازعر, a diptote غير منصرف for وزن الفعل and صقة (adj. to ظليم under). So also اربد, which is, however, used as منصرف for the necessity of the rhyme.

14 تباري عتاقا ناجيات واتبع . وظيفا وظيفا فوق مور معبد

"She rivals the well-bred, swift-travelling camels, and she places her hind feet in the marks of the fore in the well beaten road."

1st وظيفا dir. obj; 2nd وظيفا secondary obj. to اتبع.

فوق obj. of place (ظرف المكان).

15 تربعت العين في الشول ترتعي . حدائق مولى الاسرة اغيد

"She grazed in the spring on both the stony sides of the valley amongst milkless she-camels, grazing the meadows

The prose order is *اصف بائد ولم تكدم عليه*.

لثات *اصف بائد* a pass. adj. sent. to

*واوالحال* introduced by *حال* and *لم تكدم عليه* adv. sent. of

10 *ووجه كان الشمس اقلت ردائها . عليه نقى اللون لم يتحدد*

"And she smiles with a face, as if the sun had thrown his mantle of brightness upon it, pure of colour, which is not wrinkled."

وجه in the gen. case, being co-ord. to *الى* in line 8.

*كان الشمس* &c., and *لم يتحدد* adj. sents. to *وجه*.

*القت* &c., pred. sent. after *كان*.

*نقى* adj. to *وجه*.

11 *واتي لامضي الهم عند احتضاره . بعوجاء مرقال لروح وتغندي*

"And as for me, verily, I banish my grief at the time it presents itself, by the help of a thin camel, swift in its paces, which travels by night and by day."

The meaning is that he follows his mistress on such a camel. His grief is on account of his separation from her.

*لامضي* aorist of 4th conj. from *مضى* to go, hence to cause to go, to send away, to repel. It may also be translated, "to carry out," when *هم* would of course be translated "intention."

*ل* in *لامضي* is for emphasis (تاكيد).

*عند* adv. of time (ظرف الزمان).

*عوجاء* (adj to *ناقة* under. in the gen. case) with *فتحه*, being غير منصروف, on account of the *لف مبدودة*.

*مرقال* adj. of intensity to *ناقة*.

*عوجاء* and *تغندي* adj. sents to *بعوجاء*.

12 *امون كالواج الاران نصائها . على لاحب كانم ظهر برجد*

"A camel not liable to stumble, whose bones are like the planks of a bier, whom I guide along the broad road, which is like the back of a ribbed cloak."

herd in a dense grove, eating the edges of the fruit of the Arák tree, and clothing (or covering) herself with its leaves." .

حَذَّرَ obj. sent. to &c., تَنَاولَ &c., and نَوَاعِي

حَذَّرَ either = 'that leaves her young behind to join the herd;' or 'that lags behind or keeps aloof to attend her young.'

8 وَ نَيْسَمُ عَنْ الْمَيِّ كَانَ مَنْوَرًا . فَخَلَّ حَرَّ الرَّمْلِ دَعَسَ لَهُ نَدًى

"And she is smiling with her deep red lips, and shows teeth like a jessamine blossoming in a damp sand-hill, situated in the midst of a plain of pure sand."

Lit. whose (i.e., the jessamine's) sand-hill is damp.

Her smiling lips are as an oasis in a sandy desert. Rather hard on the rest of her face. The poet makes amends for a somewhat doubtful compliment in line 10.

دَعَسَ adj. to شَذَّةٌ under.

مَنْوَرًا adj. to أَقْحَوَانًا (=jessamine) under. subj. after كَانَ; pred. being نَعْرَمًا (=her tooth) under.

فِي خِلَالٍ must here be translated "situated in the midst of;" أَقْحَوَانًا (في خلال) must here be translated "situated in the midst of;" (in the meantime.) An adj. parenthetical clause to أَقْحَوَانًا.

دَعَسَ subj. of خَلَّ.

الْمَيِّ &c., an adj. -ent to كَانَ مَنْوَرًا

The prose order of the latter part is كَانَ أَقْحَوَانًا مَنْوَرًا فَخَلَّ دَعَسَ لَهُ نَدًى حَرَّ الرَّمْلِ دَعَسَ لَهُ نَدًى (lit.) as if a jessamine with blossoms, whose damp sand-hill of growth is situated in the middle of pure sand, is her tooth.

9 سَقَّتْهُ إِيَّاهُ الشَّمْسُ إِلَّا لِنَائِهِ . أَمَفَّ وَلَمْ نَكْدِمْ عَلَيْهِ بِأَنْهَدٍ

"The rays of the sun have watered her teeth all but her gums, which are smeared with collyrium, while she does not eat (lit. bite) anything against the collyrium so as to affect its colour."

إِيَّاهُ or أَيَّاهُ or أَيَّاهُ = light, beauty, or ray. Plur. إِيَّاهُ or أَيَّاهُ.

لِنَائِهِ in the acc. case, being مَسْتَثْنَى (the object of exception).

the obj. case, being subj. (اسم) after كَانَ, pred. being خلايا in the nom. case.

The prepositional phrase بالانواصف من دد goes with حدود and not with مسقين.

عدولية in the gen. case, being adj. qualifying مسقين.

لنحور بها &c., adj. sent. to مسقين.

يشق حباب الماء حيزاً ومهابها . . . كما قسم القرب الهنايل باليد 5

“Their bows cleave the ripples of the sea, as the divider of the sand-heaps separates the dust with his hand.”

فيا ل agent, from فايل (3rd conj.) to play the game, called مفايل. This game is played somewhat as follows:—

Some small article, such as coin or ring, is buried in a heap of sand, the players all staking similar amounts. The heap of sand is then divided by one of the players, (called the مفايل) into a number of smaller heaps—one for each player—the player in whose heap the article is found wins the stakes.

This line is an instance of the defect in rhyme, called الايطاء, or the repetition of the same rhyming word, اليد used with the same meaning within 9 lines.

وفي الحى احدى ينقض المرء شادن . . . مظاهر مصطفي لوء لوء وزبرجه 6

“And in the tribe there is one like a young gazelle, with deep-coloured lips, shaking the *Arúk* tree to obtain its fruit, but wearing double strings of pearls and emeralds.”

The prose order is وفي الحى احدى ينقض المرء شادن .

شادن (in the next line) adj. to مظاهر, احدى.

شادن &c., adj. sent. to ينقض.

شادن subj. and وفي الحى pred.

خذول قراعي ربرباً بخميلة . . . تناول اطراف البربر وتوتدي 7

“A doe, who has left her young, and is grazing with the

Kholah is the name of his mistress.

Traces refer to the marks left near a former encampment of her tribe, as in the first poem.

فَتَحْه read with خَوْلَة, being غير منصرف, on account of تَأْنِيث and عِلَام. (مَبْدَأُ) اَطْلَال subj. pred. ; لَخَوْلَة

اَطْلَال adj. sent to تلوح .

In some copies the second hemistich runs thus :—

ظَلَلْتُ بِهَا أَبْكِي وَأَبْكِي إِلَى الْغَدِ = Where I remained weeping and

making others weep till the next day on account of the reminiscences of the past.

وَقَوْلًا بِهَا صَحْبِي عَلَى مَطْبَعِهِمْ . يَقُولُونَ لَا تَهْلِكْ أُمِّي وَتُجَلِّدَ 2

“My comrades, stopping their camels there near me, say, ‘do not die of grief, but bear it bravely.’”

This is a remarkable example of التوارد or المصادفة. The two poets امرؤ القيس and طرفة came by a happy chance to say the same line, only differing in the rhyme, independently of each other. It is said that Tarafah was suspected of having misappropriated the line, and had to prove by evidences that he said the line on the very same day as Imraul-Qais, but in a different place.

كَانَ حَدُوجُ الْمَالِكِيَّةِ قُدُورَةً . خَلَايَا سَفِينٍ بِالنَّوْاصِفِ مِنْ دَدَ 3

عَدُولِيَّةٌ أَوْ مِنْ سَفِينِ بْنِ يَامِينَ . تُجَوِّرُ بِهَا الْمَلَحُ طَوْرًا وَيَهْنَدِي 4

“As if the Málíkián camels, with the howdahs on the morning of her departure in the water-tracts of the village of Dad, were the big ships of 'Adoal, or the vessels of Ibni Yámin, which the sailors at times steer out of the straight course, and at times guide straight.”

عَدُول a small town on the shore of the Persian Gulf, where ships used to be built. The poet compares the camels travelling to ships' tacking.

حَدُوج pl. of حَدَج a camel's howdah for the conveyance of women. In

# القصيدة الثانية

## THE SECOND POEM.

Ascribed to Tarafah, son of 'Abd-il-Bakri, from the tribe of Bakr-ibn-Wáil. Tarafah is his title, and his name is 'Amr-bin-ul-'Abd, and he also was one of the poets of the days of Paganism, and he lived after the time of Malik-ul-Zilleel, the writer of the first Qasidah.

It is said about the origin of this poem that the poet's brother Ma'bad reproached him with neglecting the camels of his father, and allowing himself to indulge in poetical reveries. Ma'bad one day said to him tauntingly, "Can you recover the camels by virtue of your poetry, should they ever be lost?" The poet assured him that his poetry would never fail to recover them when lost. Ma'bad, in order to try him, neglected the camels, which were carried away by some people of the tribe of Muzar. The poet wrote this poem, applying to 'Amru, Qáboos and a chieftain of Yaman for their assistance, and thus succeeded in getting the camels back, besides a hundred head more as a reward.

The metre of this poem is the second of الطويل the same as that of the first poem; the قافية also is the same.

لُحُولَةٌ	أُطْلَالٌ	بَبْرُوقَةٌ	هَمْدٌ	نُحُوجٌ	كُبَابِي	لُوشْمٌ	فِي ظَهْرِ	أَيْدِي
فَعُولٌ	مَفَاعِيلَانِ	فَعُولٌ	مَفَاعِلَانِ	فَعُولٌ	مَفَاعِلَانِ	فَعُولٌ	مَفَاعِلَانِ	مَقْبُوعٌ
مَقْبُوعٌ	سَالِمٌ	مَقْبُوعٌ	سَالِمٌ	مَقْبُوعٌ	سَالِمٌ	مَقْبُوعٌ	سَالِمٌ	مَقْبُوعٌ

لُحُولَةٌ أُطْلَالٌ بَبْرُوقَةٌ هَمْدٌ . نُحُوجٌ كُبَابِي لُوشْمٌ فِي ظَهْرِ أَيْدِي 1

"There are traces of Kholah in the stony, sandy plain of Thahmad, which appear like the marks, (*lit. remains*), of tattooing on the back of the hand."

Spiced wine is supposed to have great effect on the conversational powers.  
The birds were, as it were, intoxicated with delight.

غديّة dimin. of غداة obj. of time, (ظرف الزمان).

صبحن pred sent. after كان.

83 كان السباع فيه غرقى عشية. . . بأرجاء القصى أنايش عنصل

“As if in the evening the wild beasts in it drowned in the  
furthest parts of it, (i.e., the valley Jiváa,) were the root-bulbs  
of the wild onion.”

They were covered with sand and dirt.

غرقى pl. of غريق obj. of حال.

عشية obj. of time (ظرف الزمان).

أنايش pred. after كان.



كَانَ ثَبِيرًا فِي عَرَانِينَ وَبِلٍّ . كَبِيرٌ أَنَسٍ فِي بَجَادٍ مُزْمَلٍ 79

“As if Thabeer at the first downfall of its rain was a great one of the people, wrapped in a striped cloak.”

عرانين pl. of عرني the prominent part of everything, especially the bridge of the nose. وبِلٍّ pl. of وابل .

مُزْمَلٍ being an adj. qualifying كَبِيرٌ should have been in the nom. case, but it is affected by its proximity to بَجَادٍ which is in the gen. case.

Another reading كَانَ أَبَانًا فِي أَفَانِينَ وَدَقَمَ = As if Abán in the diversities of its showers.

كَانَ ذَرَى رَأْسِ الْمُجَيْمِرِ غَدَوَةٌ . مِنَ السَّيْلِ وَالْأَغْثَاءِ فَلَكَةٌ مَغْزَلٌ 80

“As if in the morning the summit of the peak of Mujaimir by reason of the flood and the debris round it, were the whirl of a spindle.”

Another reading الغثاء .

غَدَوَةٌ obj. of time ( ظرف الزمان ) .

فَلَكَةٌ pred. after كَانَ , ذَرَى being the subj.

وَالْقَى بِصَحْرَاءِ الْغَبِيطِ بَعَاعَةٌ . نَزُولُ الْيَمَانِيِّ ذِي الْعِيَابِ الْحَمَلِ 81

“And the cloud poured out on the desert of Ghabeeat its goods, (i.e., rain;) and it resembled the arrival of Yemani merchant with his trunks loaded with rich clothes.”

The desert became bright with grass and flowers.

نَزُولٍ in acc. case being مفعول مطلق .

كَانَ مَكَاكِي الْجِرَاءِ غُدِيَّةً . صُبْحَنَ سَلَفًا مِنْ رَحِيقٍ مُقْلَقِلٍ 82

“As if in the morning the small birds of the valley Jiwáa had taken a morning draught of old, pure, spiced wine.”

76 فَاضْحَى يَسْجُ الْمَاءُ حَوْلَ كَثِيفَةٍ . يَكِبُ عَلَى الْأَذْقَانِ دُوحُ الْكَنْهَبِلِ

“The storm commenced pouring out its waters over Kuthai-fah, overturning upon their faces the big trees called Kanah-bul.

أَذْقَانِ pl. of ذَقْنٌ, lit. a chin. The upper branches of the tree is what the word signifies here.

Another reading يَمِ كُلِّ فَيْقَةٍ = from what collects at each interval of raining; and also مِنْ كُلِّ تَلْعَةٍ = from each water-course.

الماء to حال adv. sent. يَكِبُ . اضْحَى pred. after

77 وَمَرَعَةُ الْقَنَانِ مِنْ نَفْيَانِهِ . فَانْزَلَ مِنْهُ الْعَصَمُ مِنْ كُلِّ مَنْزِلٍ

“Then there passed over the hills of Qanán from the spray of it, *that which was so very violent that it caused the wild goats to descend from every haunt in it.*”

He describes the violence of the storm.

عَصَم pl. of اعصم = A gazelle or a mountain goat, whose fore-legs are white above the pastern, or of a colour different from that of other parts.

Another reading of the first hemistich وَالْقَى بُسْيَانَ مَعَ اللَّيْلِ بَرْكَةً

= “It settled itself on *mount* Busyán at night.” الْقَى بَرْكَةً = placed its breast, like a camel.

بُسيان a d.pt. (غيد-منصرف) for علمية and بان, but here used as a triptote (منصرف), by a poetic license.

78 وَتَيْمَاءُ لَمْ يَتْرِكْ بَهَاجِدٍ نَخْلَةً . وَلَا أَطْمَأَ الْأَعَشِيدَاجَ بَجُنْدُلٍ

“And at Taimáa it did not leave the trunk of a date tree standing, and not a building except those strengthened by hard stones.”

المشتغل or المنصوب على شريطة التفسير تيماء in the acc. case being تيماء عند الفعل بضمير في e., the verb لم يترك is diverted from it to govern the pron. ها referring to it. أعشيد adj to أطما under.

Or in the obj. case, ك being und.; or in the nom. case, being subj. to يضي , co-ordinate to منالة ; or with the implied word qualified by كلع in the preceding line.

74 قعدت لر وصحبتي بين ضارج . وبين العذيب بعد مامئاً ملي

"I sat down with my companions *waiting for the rain* between Zárij and 'Uzaib after regarding the lightning attentively."

صحبتي (pl. of صاحب) in the nom. case, being co-ordinate to the implied 1st pers. pron. implied in قعدت . ما expletive and متاً ملي (ver. no.) = my observing attentively. بعد مامئاً ملي is interpreted also thus:— بعد is a syncopated form of the past tense بعد It, *the cloud*, the object of my earnest observation, was far.

Another reading بعد = (distance) in the obj. case being منادی , with يا under. It = يا بعد مامئاً ملي = O *great* was the distance of the object of my earnest observation.

75 على قطن بالشيم ايمن صوب . وايسرة على السقار فيذبل

"In looking for the rain, *we guessed that* the right of its downpour was over Qatan, while the left of it was upon Satár and beyond it upon Yazbul."

These places are very far apart, hence the magnitude of the storm is described.

على قطن sub., ايمن pred.

Another reading على قطن . It then = *As we guessed* from the observation of the lightning and other signs of rain, its right downpour topped Qatan, &c.

فيذبل is غير منصرف , being وزن الفعل and علم , but here used as منصرف for the necessity of the rhyme.

Another reading *تَسْقِلُ*.

فَبَاتَ عَلَيْهِ سَرْجُهُ وَلِجَامُهُ . وَبَاتَ بَعَيْنِي قَائِمًا غَيْرَ مَرْسَلٍ 71

“He passed the night with his saddle and bridle on him ; he passed the night standing in my eyesight, without being sent to the stable.”

*قَائِمًا* and *غَيْرَ* in the acc. case being *حال*.

*عليه* and *لجامة* being subj. and *سرجه* &c., adv. sent. of *حال* ; pred.

أَمَّا نَ تَرَى بُرْقًا أَرِيكَ وَمِضْرَ . كَلَعَ الْيَدَيْنِ فِي حَبِيٍّ مُكَلَّلٍ 72

“Oh, my companion, do you see the lightning, the glittering of which I am showing you ; like the flashing of the two hands in the thick collecting crowned clouds.”

*صاح* is *عنادى* from *صاحب* the final *ب* being suppressed, and so it remains with its own *حركة* i. e., *كسرة*.

*أَرِيكَ* and *مِضْرَ* adj. sent. to *برقا*.

*تَرَى* interrogative ; *هل* or *أ* being under.

*مُكَلَّلٍ* = either crowning, encircling, or flashing with lightning.

Another reading *أَحَارَتْ* = *أَحَارَتْ*, *Hārith*.

Another reading *أَعِزِّي عَلَى نُرِّ* = assist me in seeing a lightning.

يُضِي سَنَاةٌ أَوْ مَصَابِيحٌ رَاهِبٍ . أَمَّا أَلَسَلِيطُ بِالذِّبَالِ الْمُقَدَّلِ 73

“Shines the glory of it, or, like the lamps of a monk, who has ‘dipped’ in the oil the well-twisted wicks.”

*أَمَّا أَلَسَلِيطُ بِالذِّبَالِ* = *أَمَّا أَلَسَلِيطُ* An example of inverted construction. An adj. sent. to *راهب*.

Another reading *أَمَّا أَلَسَلِيطُ* = did not spare the oil, used it lavishly.  
*أَمَّا* = considered as of no value.

*مَصَابِيحُ* in the gen. case, being co-ordinate to *لمع* in the preceding line.

فَعَادَى عِدَاءَ بَيْنِ نَوْرٍ وَنَعَجَةٍ . دَرَاكَ وَلَمْ يَنْضَحْ بِمَاءٍ فَيَغْسِلَ 68

"He killed one after the other, a bull and a cow, overtaking them, and he did not break out into a sweat that he should be washed."

مفعول مطلق , عِدَاءٌ in the acc. case being

ظرف المكان (obj. of place).

دَرَاكَ an infinitive used as حال .

(قَلَمَ يَغْسِلُ = being) وَلَمْ يَنْضَحْ being in co-ordination to فَيَغْسِلَ ;  
orapodosisto لَمْ يَنْضَحْ unders.

فَطَلَّ طَهَاءُ اللَّحْمِ مِنْ بَيْنِ مَنْضُجٍ . صَفِيفٌ شَوَاءٌ أَوْ قَدِيرٌ مَعْجَلٌ 69

"Then the dressers of meat were, a part of them, baking slices of roasted meat placed in line, and another part were boiling quickly in the kettle."

ظَلَّ & c, a prepositional adverbial phrase pred. after

مَنْضُجٍ under مَضَى الْيَمِّ in the gen. case being

مَنْضُجٌ to مَضَى الْيَمِّ in the gen. case being صَفِيفٌ obj. of مَنْضُجٌ and co ordinate to صَفِيفٌ, which also admits the gen. case, as being مَضَى الْيَمِّ to مَنْضُجٍ.

وَرَحْنَا يَكَادُ الظَّرْفُ بِفَصْرَدٍ وَرَ . عَتَى مَا نَرَى الْعَيْنَ فَيَرِ نَسْهَلٌ 70

"We returned in the evening, and the eye almost failed to appreciate his beauty; for when the eye was raised to see the upper part of him, it was lowered, being attracted by the beauty of the lower part."

حَالٌ & c, adv. sent of يَكَادُ.

يَكَادُ to فَصْرَدٍ pred. sent.

عَتَى and فَصْرَدٍ are passive, being عَتَى and فَصْرَدٍ respectively after عَتَى.  
Synecopated forms of فَصْرَدٍ and عَتَى.

وإِذَا اسْتَدَّ بَرْتَهُ مَدْفُوجَةً. introduced by حال, sent. of حال.  
 "He has the *flan* under. It means either "having short *gng*  
 the gallop of a wolf, and *فَرَسٌ* "nace"  
 له pred. (خبر) to the subjs. (سجداً),  
 تقريب.

يَعِ إِذَا اسْتَدَّ بَرْتَهُ مَدْفُوجَةً. بَضَائٍ فَوْقِ الْأَرْضِ لَيْسَ بِاعْزَلٍ 62

"Well shaped, *with thick bones and strong sinews*: if you stand behind him, he shuts the place between his thighs, from view, with a *tail*, ample, hanging a little above the earth, which does not incline to one side (or is not crooked)."

ضَلِيعٌ إِذَا اسْتَدَّ بَرْتَهُ مَدْفُوجَةً. a complex adj. sent. to ضَلِيعٌ.

لَيْسَ بِاعْزَلٍ adj. to ذَنْبٌ under.; so also the sent. ضَائٍ.

(ظرف المكان) فَوْقِ, obj. of place, diminutive of فَوْقِ.

لَيْسَ بِ expletively used with the pred. after.

مَسَّ إِذَا مَا السَّابِحَاتُ عَلَى الْوَتْنِ .: أَثَرُنَ الْغُبَارُ بِالْكَدِّ يَدَ الْمُرْتَلِ 58

“At full gallop, at a time when the swift horses, on account of fatigue, raised up the dust on the rough ground beaten by their hoofs.”

i. e., the other horses, from fatigue, dragged their feet along the ground.

مَسَّ intensive adj. = pouring forth in his galloping.

وَأَثَرُنَ (مَبْدَأُ) subj. السَّابِحَاتُ &c. being the sent. (خَبَرُ) the pred.

يُزِلُّ الْغُلَامُ الْخِفَّ عَنْ صَهْرَانِهِ .: وَيُلَوِّي بِأُتُوَابِ الْعَنِيفِ الْمُنْقَلِ 59

“The light boy slips off his back, and he throws away the garments of the heavy rough rider.”

كَلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ . . وَمَنْ تَحْتَرِثَ حَرْثِي وَحَرْثُكَ يَهْزِلُ 53

"If either of us obtains anything he makes away with it, and he who cultivates *after the manner* of my cultivation and your cultivation will become thin."

He is now boasting of his generosity which does not allow him to keep anything.

كَلَانَا subj. (مبتدأ). أَفَاتَهُ pred. sent. to كَلَانَا.

تَحْتَرِثَ and يَهْزِلُ jussive, being شرط and جزاء respectively.

حَرْثِي and حَرْثُكَ in the acc. case being مفعول مطلق.

وَقَدْ أَغْدَيْتِ الطَّيْرُفِي وَكُنَانَهَا . . بِمَنْجَرٍ قَدِيدٍ الْأَوَابِدِ يَكِلُ 54

"And verily I started in the early morning, when the birds were still in their nests, on a horse well-bred, long bodied, outstripping the wild beasts in his gallop."

وَأَوَالِ الْبَلَاءِ &c., adv. sent. of حال, introduced by والطيور.

~~بِمَنْجَرٍ~~ trying فرس under. It means either "having short or little hair," or "sharp and vigorous in pace."

مَكْرَمٌ مَقْبَلٌ مَدْبَرٌ مَعَا . . كَجَلَمُودٍ صَخْرٍ حِطَّةٍ لَسِيلٍ مِنْ عَلٍ 55

"Attacking, fleeing, advancing, retiring, *whichever I wish*, and jointly *with all these qualities*, being like the boulder of a rock, which the torrent has hurled down from on high, in his pace, force, and invulnerability."

مَقْبَلٌ and مَدْبَرٌ are intensive adjectives from مَكْرَمٌ and مَقْرَمٌ; while مَقْبَلٌ and مَدْبَرٌ are agents from Conj. IV., in the gen. case, being adj. to مَنْجَرٍ; so also are ضَلِيعٌ and دَرِيرٌ, مَسَحٌ and جَبَاشٌ, كَمِيتٌ in the following lines. Or these adjs. may be in the nom. case, being pred. (خبر) to the subj. (هو) (مبتدأ) under.

جَلَمُودٍ &c., a lj. sent. to حِطَّةٍ.

وَقَرِيَّةٍ أَقْرَامٍ جَعَلْتُ عَصَاهَا . عَلَى كَاهِلٍ مَنِيٍّ ذُلُولٍ مُرَحَلٍ 50

“And many a leather water-bag of the people, I have placed its strap over my shoulder, submissive, and repeatedly saddled with it.”

جعلت , &c., sent., apodosis to و (رب =).

كاهل and مرحل adj. to ذلول .

وَوَادٍ كَجَوْرِ الْعَبْرِ قَفَرٍ قَطَعْتَهُ . بِهِ الذُّئْبُ يَعْوِي كَالْخَالِيعِ الْمَعِيلِ 51

“And many a valley like the plain of 'Aer, a sterile desert, have I crossed, in which the wolf was howling like the gambler with a family to support.”

عير is explained in two ways : (a) a substitute to suit the metre, for its synonym حمار, name of a certain unbeliever, who possessed a valley, which for his infidelity God rendered waste and unproductive ; (b) the ass whose belly contains nothing of which any use is made.

قفر adj. to واد .

قطعته apodosis to و (رب =).

به الذئب adj. sentence to واد ; به being pred. and الذئب subj.

يعوي adj. sent. to الذئب .

خاليع = A gambler who always loses the game ; or one repudiated by his family.

قُلْتُ لَهُ لِمَا عَوَى إِنْ شَأْنُنَا . قَالِلُ الْغَنَى إِنْ كُنْتَ لِمَا تَمُولُ 52

“I said to him, (*the wolf*,) when he howled, our business is small in the way of wealth, if you also have never been prosperous.”

لما = لم , ما being expletive.

قالل الغنى adj. phrase, pred. after إِنْ .

كنت pred. sent. to لما تمول .

تمول jussive by لم ; a syncopated form of تمول .

وَتَعْطُرُ بِرُخَصٍ غَيْرِ شَدْنٍ كَأَنَّهُ . اسَارِيعَ ظَبْيٍ أَوْ مَسَارِيكَ إِسْحِلِ 41

“She gives with thin *fingers*, which are not thick, as if they were the worms of the desert of Zabi, and soft as the tooth-brushes of the Ishil tree.”

The Arabs stain the tips of their fingers and nails a reddish colour with Henna.

رخص adj. to بنان understood.

كانت خبر) after اساريع and مساريك in the nom. case, being pred.

اساريع pl. of أسروع a sort of worm found in the sand, very white in the body, with a red head.

إسحل pl of مسراك, a stick used for cleaning the teeth; the name of the tree from which the light of the stars is not paled by the very soft fibres.

42 فَبِمَا مَثَبُلِ .  
ory (بَيَانِيَّة) of ك.

لَيْلِ , &c., adj. sentence to كان نجوم

Here مُشَدَّة or مُشَدَوْدَة (=secured), the خبر after كانت is understood, being obvious from the context.

In some copies, instead of this one line, there are two running as below :—

فِيَالِكِ مِنْ لَيْلٍ كَانَ نَجُومُهُ . بِكُلِّ مَغَارٍ الْقَتْلُ شَدَتْ بِبِذْلِ  
كَانَ الدُّرْبَا عُلِقَتْ فِي مَصَامِهَا . بِأَمْرٍ مِنْ كَذَّانٍ إِلَى صَمٍّ جَنْدُلٍ

“O wonder for thee, a night, of whom the stars, as if *it were*, are tied firm with very strongly twisted rope to the Mount Yazbul.

As though the Pliades are secured firm at their position by means of ropes of hemp to solid *stones* of a rock.”

شَدَتْ unders. صخور pl. of صماء adj. to حبل unders. مغار  
pred. sent. to نجوم subj. after كانت .

عُلِقَتْ pred. sent. to الدربا subj. after كانت .

the plaits are lost in the twisted (*lit. doubled*) hair, and the hair falling loose."

مَسْتَشْرَاةٌ = Ascending. Another reading. مَسْتَشْرَاةٌ in the pass. = twisted upwards; غَدَائِرُ = pendent curls.

مَنْثَى and مَرْوَسٌ Adj. to شَعْرٌ under.

Another reading—غَدَائِرُ &c. (the pron. referring to فَرْجٌ), an adj. sent. to فَرْجٌ.

وَكُشْحٍ لَطِيفٍ كَالْجَدِيدِ مُخَصَّرٍ. وَ سَاقٍ كَأَنْبُوبِ السَّقِيِّ الْمَذْلِ 39

"And she meets me with a slender waist, thin as the twisted leathern nose-rein of a camel, and a shank, like the stem of a palm tree bending over from the weight of its fruit."

أَنْبُوبٌ = the space between two joints of a cane or a bamboo. السَّقِيُّ Adj. to النَّخْلُ unders.

كَأَنْبُوبِ السَّقِيِّ الْمَذْلِ also = clear in colour like the stem of the irrigated Papyrus, bent down by saturation.

السَّقِيُّ adj. to الْبَرْدِيِّ under.

Some take it to mean الْبَرْدِيِّ الْمَذْلِ = clear in colour like the stem of the Papyrus growing among well-watered palm trees, bent down and sheltering it from the sun with its shade.

وَنُصْحَى تُنَبِّتُ الْمِسْكَ فَرْجُهَا. . يَوْمَ الصُّحَى لَمْ تَنْتَطِقْ عَنْ تَفَضُّلِ 40

"In the morning, when she wakes, the particles of musk are lying over her bed; she sleeps much in the morning and does not gird her waist with a working dress."

This line is to express the ease of her circumstances.

فَرْجُهَا obj. of place (ظَرْفُ الْمَكَانِ) under.

نُومٌ intensive agent from نَامَ; of common gender, being of the measure of فَعُول and equal to فَاعِل in force. In the nom. case, being مُخْبِرٌ to فَرَّاشَهَا under., or in the gen. case, being in apposition with هَا in فَرَّاشَهَا.

تَفَضُّلٌ Infjn. of the 5th conj. from فَضَّلَ, a loose single garment worn by the labouring classes when at work.

نُصَّةٌ وَتُبْدِي عَنْ أُسَيْلٍ وَتَقْفِي .: بِنَظَرٍ مِنْ وَحْشٍ وَجُرَّةٍ مُطْفَلٍ 35

"She turns away, and shows *me* her smooth *cheek*, and is prohibiting *me* from caressing *her* with a glancing eye, like that of a wild animal, with young, in the desert of Wajrah."

That is, there was a frightened and at the same time a tender look in her eyes.

تَقْفِي بِنَظَرٍ Also means: "She intervenes with," &c., i.e., "encounters me with," &c.

وَجُرَّةٍ Is علمية and ثانيت for غير منصرف.

Another reading شَدِيت = separated teeth.

وَجِيدٌ كَجِيدِ الرِّيمِ لَيْسَ بِفَاحِشٍ .: إِذَا هِيَ نَصَرَتْ وَلَا يَبْعُظِلُ 33

"And she shows a neck like the neck of a white deer, which is neither disproportionate when she raises it, nor unornamented."

The neck of 'Unaizah was like the neck of a white deer, except that she wore an ornament round it;

لَيْسَ ( خبر ) after فاحشٍ in ب expletively used with the pred. جيدٌ &c., adj. sent. to جيد .

جيدٌ In the gen. case, being co-ordinate to اميل in the preceding line; so also are فرع , and كَشَحٌ and مَاق in the following lines:

وَفُرْعٌ يَزِينُ الْمَتْنَ اَسْوَدٌ فَاحِمٌ .: اُثِيْتُ كَقَدْوِ الدَّخْلَةِ الْمَتَعَنِّكِلِ 37

"And a perfect head of hair which, when loosened, adorns her back, black, very dark-coloured, thick like a date-cluster on a heavily-laden date tree."

يَزِينُ الْمَتْنَ Adj. sent. to فرع .

صَفَرٌ and وزن الفعل for غير منصرف , اسود .

غَدَاثُهَا مُسْتَشْرِزَاتٌ إِلَى الْعُلَى .: تَصَلُّ الْعِقَاصُ فِي مَتْنِيَّ وَمُرْمِلِ 38

"Her curls creep upwards to the top of her head, and

تَزْ

هَصْرَتْ بِقَوْدِي رَأْسَهَا فَمَا يَلَتْ . . عَلِي هَضِيمُ الْكَشْمِ رِيَاءُ الْمُخْلَجِ 33

"I drew the two side-locks of her head *towards me*; and she leant *towards me*; *she was slender of waist, but full in the ankle.*"

هَضِيمُ and رِيَاءُ in the acc. case being حال. هَضِيمُ of common gender, being of the measure of فَعِيلٌ and of the force of مَفْعُولٌ.

رِيَاءُ Fem. of رِيَانٌ, = "one whose thirst is quenched," then "full of liquid," and then "fat."

مَهْفُفَةٌ بِذِئَاءٍ غَيْرِ مَقَاضَةٍ . . تَرَاهَا مَصْقُولَةً كَالْمِجْنَلِ 33

"Thin-waisted, white-skinned, not fat in the abdomen, her breast-bones (*i.e., breast*) shining polished like a mirror."

مَهْفُفَةٌ in the nom. case being (خَبَرٌ) to the subj. هِيَ (مُبْتَدَأٌ) under. تَرَاهَا &c., adj. sent. to هِيَ.

كَبْكُرِ الْمَقَانَاةِ الْبَيَاضِ بِصُقْرَةٍ . . غَذَاهَا نُمِيرًا الْمَاءِ غَيْرِ مَحَلَّلٍ 34

"In complexion she is like the first egg of the ostrich—whiteness mixed with yallowness—pure water, *unsullied* by the descent of many people in it, has nourished her."

بَكْرُ Is the "first and best of anything." بَكْرُ may also be translated "virgin pearl of the first water," in which case the sense of the second half of the line is more apparent.

الْمَقَانَاةُ Past part. adj. qualifying الْبَيَاضِ or الدَّرَّةُ under.

الْبَيَاضِ In the gen. case being مضافٌ إِلَيْهِ; or in the acc. case being second. obj. of مَقَانَاةٌ.

غَذَاهَا &c., an adj. sentence to بَكْرُ; هَا referring to it; or to the beloved, هَا referring to her.

غَيْرِ مَحَلَّلٍ (Pass. part.) lit. "not descended into."

Another reading.—غَيْرِ مَحَلَّلٍ, (act. part.) = not sparing, not stinted. غَيْرِ in the nom. case being adj. to نُمِيرًا; or in the obj. case being obj. of غَيْرِ to حال.

for what you are doing, and I cannot expect that your erring habits will ever be removed from your nature.' ”

Either **يدين** may be in the nom. case being **مبتدأ** and **علي** pred. unders.; the full sentence being **يدين الله علي** (= God's oath is on me); or it may be in the obj. case being **مفعول مطلق** by **حلفت** under.

**حيلة** subj. (مبتدأ), **لك** pred. (خبر).

**إن** expletively used with the negative **ما**.

**تنجلي** a sent., secondary obj. to **أرى**.

Prose order— **وما إن أرى الغواية تنجلي عنك**

**حيلة** liter. = device, stratagem, trick. “Excuse” seems to be rather the meaning here.

30 **خَرَجْتُ بِهَا تَمْشِي تَجْرُو رَاءَنَا . عَلَى أَثَرِنَا إِذْ يَأْلُ مِرْطٍ مَرَحَلٍ**

“I went out with her; she walking, and drawing behind us, over our footmarks, the skirts of an embroidered woollen garment, to erase the footprints.”

Another reading is **أَمْشِي** I walking. **تَجْرُو** adv. sent. **جبهة حالية**

**مرحل** = (a garment), embroidered with designs of saddles, bridles, &c., on the skirts.

**وراء** in the obj. case being **مفعول فيه**, obj. of place (ظرف المكان).

31 **فَلَمَّا أَجْزَأْنَا مَادَّةَ الْحَيِّ وَانْتَحَى . بَنَابُطُنْ خَبَتْ ذِي حَقَائِ عَقْنَقِلْ**

“Then when we had crossed the enclosure of the tribe, the middle of the open plain, with its sandy undulations and sand-hills, was sought by us.”

**انتحى** = carried us to the side of. **ب** for **تعدية** transitive signification.

Some commentators consider **انتحى** to be the apodosis of **لها**, the **و** being expletive; others take **انتحى** to be co-ordinate to **اجزأنا**, the apodosis to **لها** being **طابت حالنا** (= we were merry) or the like, under.; or the next line.

**مادة** = courtyard, any enclosed space.

**خبث** and **عقنقل** adj. to **ذي**

رَبِّ &c., is an adj. sent. to تَمَتَّعَتْ. بَيْضَةً &c., sent. apodosis to رَبِّ.  
لَهُوَ adj. to غَيْرِ مَعْبُولٍ.

تَجَاوَزْتُ حِرَاصًا لَهَا وَمَعَشَرًا .: عَلَيَّ حِرَاصًا لَوْ يَسِرُّونَ مَقْبَلِي 23

"I passed by the sentries *on watch* near her, and a people desirous of *killing* me, if they *could* conceal my murder, being *unable to assail me openly*."

Another reading تَخَطَّيْتُ أَبْوَابًا = I passed through doors. Also أَهْوَالًا = dangers.

Another reading لَوْ يَشِيرُونَ = if they could give publicity to.

مَعَشَرًا pl. of حَرِصٌ adj. to حِرَاصًا.

إِذَا مَا الدُّيُوفِ فِي السَّمَاءِ تَعَرَّضَتْ .: تَعْرِضُ انْدَاءَ الرِّشَاحِ الْمَفْصَلِ 27

"I passed by these people at a time, when the Pleiades appeared in the heavens, as the appearance of the *genies* in the spaces in the ornamented girdle, set with pearls and gems."

مَفْصَلٌ = divided Said of a bracelet or a necklace of pearls or precious stones, between every two of which a pearl of a different size or another sort of gem is set.

تَعْرِضُ Infu. in the obj. case being cog. obj. (مَفْعُولٌ مُطْلَقٌ).

فَجِئْتُ وَ قَدْ لَبِثْتُ لَنَوْمٍ ثِيَابَهَا .: لَدَى السُّتْرِ إِلَّا لِبَسَةَ الْمَتَفَضِّلِ 28

"Then I came to her, when she had taken off her clothes for sleep, except her night garment: and she was standing near the screen of the tent."

لِبَسَةٌ = In obj case, being obj of exception (مُسْتَعْنَى).

الْمَتَفَضِّلُ = the wearer of a single garment (called فَضْلٌ and فَضْلَةٌ) to cover the body.

فَقَالَتْ بَيْنَ يَدَيَّ مَا لَكَ حِيلَةٌ .: وَمَا إِنَّ أَرَى عَنْكَ الْعَوَايَةَ تَنْجَالِي 29

"Then she said to me, 'I swear by God, you have no excuse

then put away my heart from your heart, and it will be put away."

i.e., Give me my heart again.

ثياب here means "heart." See ثوب in Johanson's Persian Dictionary. Originally "clothes," hence "the body enclosed," and then "the heart."

قد ما أنك &c., pred. after نك; the subj. being the implied pron. in فك referring to خلیقتہ.

فلی apodosis to أن, introduced by ف. Some read تنسلي = you may get rid of love.

2nd pers. fem. sing.

و ما ذرفت عینای الا لتضربی . . . بسهمیک فی اعشار قلب مقل 24 —

"And your two eyes did not flow with tears, except to strike me with your two arrows in *my* broken heart, conquered by love."

The two arrows are of course glances from her eyes.

Here the allusion is to the game of المیسر (جزور) a camel was slaughtered and divided into ten portions, for which the players contended by casting bladeless arrows, marked with portions to be won. Here, by the two arrows are meant the two called المعلی and الرقیب, the former winning seven and the latter three portions, and thus the two together the whole.

لتضربی 2nd pers. fem. gen. sing. num. stripped of ن under the Government of ل of تعلیل .

مقل also = cut into pieces.

و بیضة خدر لا یرام خباوہا . . . تمتعت من لہو بہا غیر معجل 25

"And many a fair one, *concealed behind* the purdah, whose tent cannot be sought *by others*, have I enjoyed myself by playing with, without hastening my departure."

و = رُب governing بیضة in the gen. case.

He speaks of her as بیضة (an egg), on account of her virginity, purity of colour, and keeping away from public view.

لم نحلل Act., adj. sent. to حلقة, ha its obj. unders. Another reading  
لم نحلل (= which was not modified with any reservation); pass. adj. sent.  
to حلقة.

فاطم مهلاً بعض هذا الدل. وإن كنت قد ازعت صرمتي فاجيلي 21

“Oh, Fatima, gently, *put aside* some of this coquetry, and if you have, indeed, made up your mind to cut off *friendship* with me, then do it kindly or gently.

فاطمة Unaizah's proper name being فاطمة. It is منادى مرخم (vocative apocopated). م may be left with its فتحة, or it may be read with ضم being منادى مفرد.

This line is an example of التصريح, by which both the hemistiches rhyme.

مهلاً in the acc. case being مفعول مطلق unders.

Another instance of الالتفات (vide line 7).

أغرک مني أن حبک قانلي. وأتک مهنأ ثامرلي القلب يفعل 22

“Has anything deceived you about me, that your love is killing me, and that verily as often as you order *my* heart, it will do *what you order*.”

The ا at the commencement of this line is the ا of question of appeal, or التقريري, الاستفهام (confirmative interrogative), = أغرک = قد غرک.

The nom. to غر the two following noun sentences introduced by أن.

أ أن قانلي pred. after أن حبک is subj.

أ in the obj. case being subj. after أن يفعل the pred. (خبير).

ثامرلي is stripped of ن, and يفعل ends with كسرة, both being (مجزوم)

Jussive, being شرط and جزاء respectively.

وإن نك قد ساء نك مني خليفه. فسأني ثيابي من ثيابك تسأل 23

“And if any one of my habits has caused you annoyance,

18 فَبِئْسَ حُبْلَى قَدْ طَرَقَتْ وَمُرْضِعٌ . ۞ فَالْهَيْتَاهَا عَنِ ذِي تَمَائِمٍ مَحُولٌ

"For many a beautiful woman like you, oh 'Unaizah, I have visited at night and she was pregnant or giving suck, and I have diverted her thoughts from her child one year old."

مَثَلٌ in the gen. case, governed by رَبُّ unders.

حُبْلَى and مُرْضِعٌ in the gen. case, being adj. to مَثَلٌ .

قَدْ طَرَقَتْ apodosis to رَبُّ, its obj. هَا unders.

مَنْتَهَى الْجَمْعِ being غير منصرف, تَمَائِمٌ.

ذِي تَمَائِمٍ and مَحُولٌ adj. to وَلَدٌ understood.

ذِي تَمَائِمٍ literally means, 'possessed of charms,' or 'amulets.' The Arab children wear charms, which are removed when they are grown up.

19 إِذَا مَا بَكَ مِنْ خَلْفِهَا أَنْصَرَفْتُ لَهُ . ۞ بِشَقٍّ وَنَحْتِي شَقَّهَا لَمْ يُحَوَّلْ

"When he the child cried behind her, she turned towards him with one-half, while her other half was under me, and was not turned away."

وَأَوَّالِ الْحَالِ introduced by حالٌ &c., an adv. sent. of وَنَحْتِي .

أَنْصَرَفْتُ apodosis to إِذَا مَا; شَقَّهَا subj., نَحْتِي pred.

لَمْ يُحَوَّلْ pass. adj. sent. to شَقٍّ .

Another reading لَمْ تُحَوَّلْ (= which she did not turn away), active, adj. sent. to شَقٍّ, its object هُ unders.

20 وَيَوْمًا عَلَى ظَهْرِ الْكُتَيْبِ تَعَذَّرْتُ . ۞ عَلَيَّ وَالَّتِ حَلْفَةٌ لَمْ تُحَلَّلْ

"One day on the back of a sandhill she made excuses to me for not fulfilling my desire and swore an oath to which she made no exception."

يَوْمًا obj. of time (ظَرْفُ الزَّمَانِ).

تَعَذَّرْتُ عَلَيَّ = she proved refractory to me.

حَلْفَةٌ = one oath: in the acc. case being مَوْضِعٌ مَطْلُوقٌ .

العذارى subj. to ظَلَّ (one of the الافعال الناقصة), the pred. being the  
• sent. يرتدين &c.

لحم to (معطوف) co-ordinate شحم.

14 وَيَوْمَ دَخَلْتُ الْخَدْرَ خَدْرٌ عَنِيَّةٌ . فَقَالَتْ لَكَ الْوَيْلَاتُ إِنَّكَ مَرْجِلِي

“ And the day, on which I entered the howdah, the howdah of 'Unaizah, and she said, ‘ Woe to you, verily, you will cause me to travel on foot.’ ”

She feared the camel would be unable to carry the double burden.

عَنِيَّةٌ being a feminine proper noun, but here it is made  
منصرف by a poetical license (ضرورة الشعر) .

الخدر in appos. (بدل) with خدر.

15 تَقُولُ وَقَدْ مَالَ الْغَبِيطُ بِنَامِعًا . عَقَرْتُ بَعِيرِي يَا امْرَأَةَ الْقَيْسِ فَأَنْزِلْ

“She was saying, while the howdah was swaying with us, ‘you have galled my camel, oh Imra-ul-Qais ; so dismount.’ ”

ب in in بنا gives a transitive signification to مال (للتعديده) .

منادى مضاف being امرٌ in the acc. case

The و in وقد is وال الحال (= whilst).

بَعِيرٌ of common gender.

16 فَقُلْتُ لِهَامِسِيرِي وَارْخِي زِمَامَهُ . وَلَا تَبْعِدِينِي مِنْ جَنَائِ الْمَعْلَلِ

“ So I said to her, ‘go on, and loosen his reins, and do not repel me from your repeatedly *tasted* fruit.’ ”

Apparently Imra-ul-Qais wished to kiss her, or take other liberties. — ✓

17 دُعِيَ الْبَكْرَانُورِيُّ لَهُ مِنْ رِدَائِنَا . وَهَاتِي إِذْ يَقِينَا جَنَى كَالسَّفَرَجَلِ

“ Let the young camel be, and show it no pity for our riding together *on it* ; and come let us taste *your* fruit like an apple.”

هَاتِي fem sing. from هَات , a noun with the signification of the imperative (اسم فعل) .

إِذْ secondary dative obj. , and جَنَى direct obj. to اذيعي .

Dárat-i-Juljul is the name of a pool, and the events which happened there are as follows:—During the course of his love affair with 'Unaizah, the poet followed the women of his tribe down to the Dárat-i-Juljul pool to obtain an interview with her. Whilst the women were bathing, he hid their clothes, and refused to return them unless the women came out singly and asked him for them. For a long time they refused, but were at last compelled to do so, the last to leave the water being 'Unaizah. The women then reproached him for his behaviour, and complained of hunger on account of their long fast. He, therefore, killed his riding camel, which they cooked and ate. Having, therefore, none of his own to ride on his way back to the encampment of the tribe, the saddle, etc., of his own camel was divided by the women among themselves for carrying in parts on their camels, he himself falling to the lot of 'Unaizah, with whom he insisted on riding on her camel.

يَوْم ought to have been in the same case as يَوْم in the previous line, being in co-ordination to it. It is, however, in the objective case; for, as a rule, all nouns denoting point or period of time, when followed by a sentence as مضى اليه, are indeclinable and in the objective case. Another explanation offered puts it in the acc. case by أَذْكُرْ (= mention) under.

يا عَجِبَا Here the final ا is a substitute for ي of the 1st person: the sentence in full being يَا عَجِبِي أَحْضُرْ = O my wonder, come (this is the time for you).

12      وَيَا عَجِبَا لَلْجَازِرِ الْمَتَبَذِلِ . : وَيَا عَجِبَا بَعْدَ رَحْلِهَا . :  
 وَيَا عَجِبَا مِنْ حُلَّتِهَا بَعْدَ رَحْلِهَا . : وَيَا عَجِبَا لَلْجَازِرِ الْمَتَبَذِلِ . :

“O for wonder at its being unsaddled after that it was saddled; and O wonder for the slaughterer (*i.e.*, the poet himself), regardless of his own interest.”

متبذل (literally) =extravagant.

13      فَطَلَّ الْعَذَارَى يَرْتَبِينَ بِلَحْمِهَا . : وَشَحِمَ كَهْدَابِ الدَّمِ قَسِ السَّقْلِ  
 فَطَلَّ الْعَذَارَى يَرْتَبِينَ بِلَحْمِهَا . : وَشَحِمَ كَهْدَابِ الدَّمِ قَسِ السَّقْلِ

“Then the maidens commenced throwing her flesh (*i.e.*, the flesh of his camel) into the kettle and her fat like the loose fringes of white twisted silk round the lean.”

Some translate the line thus:— “Then the maidens remained throwing her flesh at one another.....&c.

8 إِذَا قَامَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا . نَسِيمُ الصَّبَا جَاءَتْ بِرِيَا الْقُرْنَلِ

“When they stood up, the *odour* of musk diffused from them, was as the soft breeze of the zephyr, bringing with it the smell of the clove.”

قَامَا in the dual form, the sub. being the two ladies mentioned in the preceding line.

إِذَا apodosis to تَضَوَّعَ .

نَسِيمُ in the acc. case, taking the place of the cognate obj. تَضَوَّعَ under. with which it is in combination of اِضَافَةٌ .

جَاءَتْ &c., an adj. sent. to الصَّبَا .

9 فَفَاضَتْ دُمُوعُ الْعَيْنِ مَنِيَّ صَبَابَةً . عَلَى النَّحْرِ حَتَّى بَلَ دَمْعِي مَحْبَلِي

“So the tears of my eyes flowed down on my breast, on account of the tenderness of my love, until my tears wetted my sword belt.”

صَبَابَةً in the acc. case being either مَفْعُولٌ لَهُ or حَالٌ .

10 الْآرَبُ يَوْمٌ لَكَ مِنْهُنَّ مَالِحٌ . وَلَا مِثْلًا يَوْمٍ بِدَارَةِ جُلْجُلٍ

“Behold, how many pleasant days have you *spent* with them, and especially the day at Dúrat-i-Juljul.”

لَا مِثْلًا = not the like of; i.e., above all, especially. Here مَا is expletive and يَوْمٌ in the gen. case being مضافٌ إِلَيْهِ . مَتَى يَوْمٌ may also be in the nom. case; مَا being a rel. pron., and هُوَ subj. of rel. clause being suppressed, the sentence in full being لَا مِثْلًا لَيَوْمٍ . The former construction is preferable. يَوْمًا may also be in the obj. case, being تَمْدِيدٌ (obj. of explanation) to مَا = شَيْءٌ thing.

11 وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيتِي . فَبَاعَجَبًا مِنْ كُورِهَا الْمُنْحَمَلِ

“And the day *on which* I killed my riding camel for food for the maidens. Then how pleasant was their *dividing the riding camel's* saddle, which had to be carried *on their camels*.”

وَقُوفًا بِهَا صَحْبِي عَلَيَّ مُطِيبٌ . يَقُولُونَ لَا تَهْلِكْ أَمَّا وَنَجْمٌ 5

"My companions stopping their camels near me in that place, say, "Do not die of grief, but bear it patiently."

وقوف pl. of واقف in the obj. case being obj. of state (حال).

صحبي subj. to the partic. وقوفاً .

مطيبهم in the obj. case by وقوفاً .

يقولون An adj. sent. to صحبي showing حال (= قائلين).

مفعول له in the obj. case being امسى .

وَأَنْ شِفَائِي عَبْرَةً مَهْرَاقَةً . فَهَلْ عِنْدَ رِصْمٍ دَارِمٍ مِنْ مَعُولٍ 6

"But verily my cure is the flowing tear. But is there near the ruined remains, a place for crying?"

أنّ شفاء after شفاء in the nom. case, being pred. (خبر) to the subj. هل .

من Expletive; it is generally used so with the subj. after هل . The adv. phrase عند رصم pred.; عند being obj. of place.

معول also means reliance, confidence. The latter part then may be rendered thus:—"But is there any confidence to be placed in the mouldering remains for solacing me?"

كَدَائِكَ مِنْ أُمِّ الْحَوَيْرِثِ قَبْلَهَا . وَجَارَتِهَا أُمُّ الرَّبَابِ بِمَا سَلِ 7

"As was your experience with Ummul-Huwairith before her, and her neighbour Ummul-Rabàb in Māsāl."

دأب is literally custom, habit, but the meaning of the line is that his experience with 'Unaizah resembled his experience with the two former mistresses.

Here the address is to himself. This abrupt change of pronoun forms is figure of rhetoric, called انواع الالتفات .

قبل obj. of time (ظرف الزمان) .

ام (معطوف) to جارة in the gen. case, being co-ordinate .

ام الرباب in apposition (بدل) with جارة .

Some commentators interpret the line to mean, "whose traces have not been effaced on account of the interchanging of the North and South winds *alone, but for some other causes besides.*"

بين with إضافة is مفعول is توضع, for it is غير منصرف, being of a verbal measure (وزن الفعل) and proper noun (علم).

المقراة also = a place where rain-water collects.

لم يعف رسمها. عفو from عفا for لم يعف aorist apocopated by لم, is an adj. clause to المقراة.

ما explanatory to من the relative pron.

تُرى بعرا الارام في عوصا تها . . وقيعانها كانه حب فلفل 3

"You will see the dung of the white deer in the courtyards and enclosures of it, as though they were seeds of pepper."

This line expresses the abandonment of the place by human beings

The second foot in the last hemistich is affected with قبض, which rarely occurs in it. It stands thus  $\text{مقا علن} = \text{نھا} \text{كان}$ .

ها in the obj. case being subj. (اسم) after كان; حب the pred. (خبر) in the nom. case.

كاني غداة البين يوم تھملوا . . لدي سمرا الحبي باقف حنظل 4

"On the morning of separation, the day they parted it was as if I, standing near the acacia shrubs in the gardens of the tribe, were breaking the pods of the wild colocynth."

The acid juice of the colocynth causes the eye to water should it get into it.

غداة and يوم are in the obj. case being مفعول فيه (obj. of time)

Here يوم is مضاف and the sentence تھملوا is مضاف اليه, and so يوم is indeclinable (مبني) and reads with فتحه.

ي subj. after كان and باقف pred. (خبر) in the nom. case

لدي obj. of place (ظرف المكان).

The قافية (rhyme) is مطلقة (free); of the class of متدارك, consisting of two moving letters. The poem is لامية, its روي (the final rhyming letter) being ل, whose مجرى (or the moving vowel) is كسرة, and ملة (the vowel letter of prolongation) ي.

This metre, called الطويل (for its length), is one of those most extensively used by the Arabs in all kinds of poetry, whether epic, emotional, narrative, lyric, elegiac, eulogic and the like. The length of each line gives ample space for expressing any kind of sentence or sentences in one independent line. The dividing of a sentence between two lines is regarded as a poetical defect, and is technically called تضمين (=insertion). No word is also, as a rule, divided between two hemistiches. (*Vide* lines 53 and 54 of the 4th poem.)

قَفَابِكِ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلٍ .-. سَقَطَ اللَّوِي بَيْنَ الدَّخُولِ فَحُومِلَ 1

“Stop, *oh my two friends*, let us weep on account of the remembrance of my beloved, and her abode *situated* on the edge of a sandy desert between Dakhool and Howmal.”

بِكِ 1st per. pl. of the aorist from يَكِي, the final ي apocopated for being jussive, being an apodosis to the imperative قَفَا.

Such an address to two friends is very common in Arabic poetry. It alludes to the ancient custom of not travelling alone, the number of the travelling party being generally not less than three.

قَفَا may be taken as the lightened form of قَفْنٌ imper. mph. sing. Some consider the dual form قَفَّ قَفَّ for emphasis.

بين obj. of space (ظرف المكان).

فَقُرِضَ فَالْمَقَرَّةُ لَمْ يَعْرفْ رَسْمَهَا .-. لِمَا نَسَجَتْهَا مِنْ جَنُوبٍ وَشَمَالٍ 2

“*And between* Toozih and Maqrát, whose traces have not been obliterated, on account of what has blown and re-blown over them from the South wind and the North wind.”

The meaning of this appears to be that, though the South wind may blow the sand over the remains of the encampment, the North wind blows the sand off again, and *vice versa*.

# القصيد الأولى

## THE FIRST POEM.

This poem is written by Imra-ul-Qais bin Hujr Alkandi, who lived forty years before the prophet Mohammad. And he is also called Almalik-ul-zilleel (the much-erring king), on account of his amorous tendencies. He fell in love with 'Unaizah, the daughter of his uncle Sherhabeel, and of these two lovers there is a tale which the poet tells in the poem.

The metre of this poem is the second of the class الطويل (or الضرب الثاني من العروض الأولى من الطويل), which is characterized by the last foot of both the hemistiches (ضرب and عروض), being affected with the زحاف known as قبض (the suppression of the 5th quiescent letter). The metre runs as follows:—

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِلُنْ . ∴ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِلُنْ

The feet are subject to the following modifications (زحاف):—

(1) قبض freely occurs in فَعُولُنْ and rarely in مَفَاعِيلُنْ (other than in عروض and ضرب), as the melodious flow of the metre would be disturbed in the latter case.

(2) كَفْ (the suppression of the 7th quiescent letter) occurs in مَفَاعِلُنْ, when it becomes مَفَاعِلُنْ.

مَفَاعِلُنْ is subject to either قبض or كَفْ, but never to both simultaneously, in accordance with the rule known as معاينة (alternation).

Example of scansion—

فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	وَمَنْزَلِي	حَبِيبٌ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ
فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	وَمَنْزَلِي	حَبِيبٌ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ
فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	وَمَنْزَلِي	حَبِيبٌ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ	مَفَاعِلُنْ



of his own tribe before the same king 'Amru-bin-Hind, a very powerful and despotic monarch of Arabia, and influencing him in favour of his own tribe. Hence, the contrast in the character of the two rival poets, and in their language and their diction is equally striking and interesting. Contrary to the other frank and open-hearted warrior and straightforward eloquent poet, we here evidently see a crafty old courtier. Wily and astute, he seeks to gain his object more by tact than by force. Being thoroughly conscious of the efficacy of persuasion and exhortation, he avoids intimidating the king by the prowess of his tribe, but wins his good graces by eulogising him with his efficient ruling and with his wise and prudent policy of government, which endears him to the people: by reminding him of the good services rendered by the tribe of Bakr and of the ties of relationship; and by tendering promises of loyal fealty in very conciliatory terms. Throughout the poem a striking contrast is maintained by the poet between the cowardly and perfidious conduct of Taghlib and the heroic and loyal deeds of Bakr.

The language is throughout very sublime, grand, courtly, polished and argumentative; and the diction is mostly indirect rather than direct. To emphasize his arguments, the poet makes frequent use of Interrogation of Appeal; and gently touching on the several historical occurrences in a very concise and pithy language, he leaves it to his rival to make a careful investigation into the respective conduct of the rival tribes and to draw the issues for himself. His similes, though very few, are well selected to illustrate the descriptions and are never far-fetched but always very apt and natural.

SHAIK FAIZULLABHĀĪ.

remained unavenged while the blood of Taghlib was always spilt with impunity. Then tauntingly he says further that an inquiry into the conduct of the two tribes will not fail to shew that the Thaglibians have always been guilty of many heinous crimes, treason and rebellion against the king, whose trust they always basely betrayed, while the Bakrians have ever conducted themselves nobly and shewed promptitude in serving the king, who is under deep obligation to them for the many noble services rendered by them to establish his power and to consolidate his rule. Among others, he quotes especially three prominent instances: firstly, when 'Amru was assailed by Ma'add in a large army under Qais; secondly, when Hujr led a large Persian army against 'Amru; and thirdly, when Imra-ul-Qais, brother of 'Amru, was released from his long captivity, and the blood of his father Munzir was fully avenged by the death of a great chief in of the tribe of Ghassân, and by the leading of nine other chiefs into captivity. Bakr have also claims of blood on the favour of the king, inasmuch as he is their nephew on his mother's side. Such services and such claims of kinship are too strong to allow the king to be influenced by the insinuations of Banî Taghlib. In conclusion, the poet sarcastically enumerates instances of several campaigns lost by Banî Taghlib through sheer imbecility, rashness and faithlessness on their part; and tells them that it is only fair that they should abide by the consequences of their own misguided conduct without shifting the responsibility on to the shoulders of the rival tribe of Bakr, whose noble deeds, exalted position and high influence with the king they could not help looking upon without a tingling feeling of envy.

This poem stands in a marked and relieved contrast with the 5th poem in every respect. The poets are both chieftains of their respective tribes, each having the same subject and the same object in common, namely, the pleading of the cause

throughout breathes deep devotion and tacit obedience to the will of his lady. Even in the thickest part of the battle, when he is heavily borne down by the conflict to within an inch of his life, she is not absent from his imaginative mind, which, seeing the lustre of her teeth in the flash of the arms, welcomes them on that account, and loses all terror and awe. He is not a wild soldier, rushing rashly into the fight, but a considerate warrior, possessed of good sense, well acquainted with all the tactics of war, and very sensitive regarding his honour.

The language is in every part thoroughly consistent with the subject matter; it is very tender and pathetic where love is described, but where his warlike deeds are described, it is high, sonorous and forcible. The images and figures are generally such as are chosen from sights and scenes, usually met with by soldiers and adventurers, and serve well to give full effect to the sentiments they are used to illustrate.

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#### POEM VII.

This poem is introduced by the poet's expressing regrets at the departure of his beloved, whose society he never grew tired of. He recollects many places where he knew her in the passed times with many tokens of kind regard shewn by her. The many events of serious moment, which have, however, taken place in the meanwhile, assert stronger claims on his attention, and oblige him to travel (probably to the king) on the back of a fast-going she-camel, which he compares to an ostrich, alarmed at the approach of hunters. He then tells us how his tribe of Bakr are ill-treated by the rival tribe of Taghlib, who claim from the former compensation and amends for crimes of felony so falsely attributed to them. He then reproaches 'Amru, the author of the 5th poem, for his insinuations and lies regarding Bakr to the king, and for his intriguing to deprive them of the royal favour, and sneeringly draws his attention to the great prowess of Bakr as borne out by the fact that their blood never

love in despair, but hopes to join his beloved travelling on the back of a fast-going and strong she-camel whose pace he compares to that of an ostrich. He then appeals to her to testify to the many virtues and noble deeds she has witnessed, of his boundless liberality, courteous manners and martial prowess displayed on the field of battle. He further solicits her to inquire regarding his exploits from those who were present on the field of battle, and who will surely tell her, among other deeds, how he once triumphantly overcame a hero of established reputation. He again reverts to the sorrow he feels at brooding over the serious obstacles in the way of his love. Complaining of the depreciation of his services by 'Amru, he gives a lively description of a trying battle well fought by him. The poem concludes with earnest wishes on his part for a favourable opportunity to avenge himself on the two sons of Zamzam, who have insulted him and have vowed to kill him for his having killed their father.

This poem pictures a fine combination of a soldier of high martial powers and a passionate lover, labouring heavily under all the evils that attend an unequal match. The poet is a slave of mixed birth, being born of a slave-mother and a free and noble father, while his lady-love belongs to a much higher and a better family, with whom he comes to fall in love quite suddenly and impulsively. He comes to realize his position only when it is too late for him to recede. Disregarding all the insurmountable difficulties that he sees assailing his love, he proceeds on spontaneously with every earnestness, ardour and firmness in his love, though not without now and then giving way to despair. He always depends for the gain of his object on the influence he hopes his uncommon valour will have on her, on a tame submission to her will, and on the repeated and strong assurances of his true love. Among all the Seven Poems this poem stands prominent for its most enthusiastic, most ardent, most pathetic, and most tender descriptions of love, which all

with the unyielding spirit of the poet, who is the chieftain of a powerful tribe, and perhaps their only champion, and the advocate of their rights before the tribunal of a despotic ruler. He is an ardent and passionate lover, meek enough to yield to the powers of love, but a brave and unyielding hero in wars; gentle and polite in society, but stern and rough in court debates. He is a frank and open-hearted warrior, free from guile and malice, who openly demands his due, freely pleads his cause, cares little for the intrigues of his rivals, and hates to gain any favour by any undue or underhand influence. He tries to carry his object with the king by the force of his martial prowess rather than by the dint of any cogent argument.

The poem has very few similes, but many images and figures, all of which, derived as they are from martial objects, are grand, sublime, and apt to well produce the force they are meant to give effect to.

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#### POEM VI.

Here the poet is introduced to us as standing at the old and long deserted abodes of his beloved, which for her sake he salutes with deep reverence. He deeply regrets her being removed too far to be within easy reach, and feels much dejected at the grave obstacle he finds in the way of his union and marriage with her, consequent on her belonging to a hostile tribe. He gives her very strong assurances of being devotedly true to his love, which he earnestly solicits may be requited by her. He recollects how carefully she tried to evade his notice on the occasion of her departure, but he being too clever for her got scent of it and paid her a farewell visit. The poet then describes her numerous beauties displayed to him on that occasion. Since her departure he has been leading an adventurous life, keeping always in his saddle. Though removed to a very distant country, he does not give up his

patiently to a relation of his heroic achievements and to acknowledge the claims of his position and martial prowess. He gives a detailed description of her excellent beauties and of the pain he felt at her separation. He then asks the king, 'Amru-bin-Hind, who, he is quite aware, is a very powerful and despotic ruler, to grant him a patient hearing, while he recounts in details the various glories of his tribe, Banî Taghlib, their chivalrous deeds, and their noble services to their country. Quoting several instances to show how his tribesmen are always ready to fight and how indifferently they disregard the threats of their rivals, he cautions the king against the evil consequences of offending his tribe, of making any rash attempt at exercising any undue authority and power over them and of treating them with contempt, reminds him of the heroic exploits of his ancestors and of the prowess they had long enjoyed on the battle-field, and says that the ancestral chivalrous spirit still continues as active as ever in his own person and in the persons of many other heroes of the tribe. The martial spirit is not confined to their men only, but it forms a rare feature in the character of their women, who, though prevented by their feminine nature from taking any active part in war, do not fail to encourage their men by every means in their power, and even make a solemn covenant with their husbands that they return not from the battle-field without rich spoils and splendid trophies. He further asks the king to always bear in mind the superior position that his tribe has long enjoyed over other tribes, and to take the greatest care not to put it on an equal footing with its rival tribe of Bakr.

This poem is a noble relic of ancient chivalrous poetry that breathes all through of martial independence and haughty indignation at the king's unjust encroachment on the liberty of his tribe, and at his shewing an undue predilection for the rival tribe of Bakr. The language is accordingly high-toned, and full of, even the most unimpressive, and keeping pace

society of chosen friends, of his giving food to the poor in winter, of his defence of the tribe against raids, of his acting as a scout riding a good and fleet horse, of his enjoying mental and moral superiority over his rivals, and of his taking share in camel-games with a high spirit of liberality, the flesh thereof, when won, being entirely used in relieving the wants of the needy and the orphans. The poem then concludes with a pithy and magnificent description of the glories of his tribe.

The poet here is an accomplished man, possessed of a great experience of the world and society. Though true in love, he is the last to put up with an unrequited love. He is a noble person of many virtues, among which conspicuously shine his liberality, relieving the wants of the need, dispensation of justice, honest dealing, freedom from envy, unrestrained hospitality, and readiness to serve his people under any circumstances, however trying,—virtues wherein he considers his chief pride and glory to consist. Most of these virtues he derives from his tribe, who possess them in a very high degree, that is commonly characteristic of the Arab nation. His enjoyment in gambling and wine is due not to libidinous habits, but rather to a generous disposition, either to afford relief to the needy, to make society agreeable, to patronize hopeful merchants, or to while away his time in the quiet society of a few chosen friends. His courser is rather inferior to the princely steed of Imra-ul-Quis. His knowledge of syrian scenes and sports seems to be deep and familiar.

The language is elevated and sublime throughout, and embellished with beautiful images and metaphors, quite in keeping both with the glories of the tribe celebrated therein, and with the grave and steady mind of the old poet.

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POEM V.

This poem is introduced by the poet's king his 'above' to give him a cup of rich wine to drink. He and his friends

number of lines preaching social morals of high value in worldly life,—a peculiar feature, which distinguishes the poem and places it conspicuously beyond the rivalry of any other poem.

This poem is philosophical throughout in accordance with the occasion. The poet is a sedate man of great experience, a moral preceptor of good parts, and a grave preacher of the morality he has learnt from his long experience of the world. A dependent of the chiefs of the tribe, he praises them for their good offices to the people in the restoration of peace, and inculcates on them the recognition of the high value of their services and their strong claims on the obedience and allegiance of their subjects. Accordingly, he uses a language very grave, sublime, exhortive and impressive, and a diction flowing, soft, gentle and embellished with figures of rhetoric.

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#### POEM IV.

The poet introduces the poem with a short description of the complete changes, brought about by time on the abodes of his old friends which have long been deserted by human beings and occupied by wild beasts. He then recalls to mind how his lady-love departed with her party from the place, and how, after removing to distant countries, she faithlessly cut off all communication with him. Despairing now of the requital of his love on her part, he seeks relief from his griefs by travelling on a good and strong she-camel, whose speed is compared firstly to that of a she-ass, urged by her jealous mate to a watering place in the hottest part of the year; and secondly to that of a wild cow, who, on missing her young, which has been devoured by wolves during her absence, passes a restless night in the midst of a heavy rain in a sandy desert, only to be surprised early in the morning by hounds, many of which she kills when turning to bay during her precipitous flight. The poet then gives a lively description of his enjoyment of the

ties of society which he sneeringly scorns. The spirit of independence is so predominant in his character that it is even betrayed in his language and diction, which often make attempts at breaking through the bounds of conventional laws of diction. He lacks much in gravity and sobriety. He has, however, many good traits of character to redeem his weak parts. Though on the dangerous verge of turning out a corrupt and vicious debauchee, he is luckily more than saved by a naturally philosophic turn of mind, which, together with his keen observation of human nature, causes him to derive such practical and useful morals for himself as to help him to turn his vices into virtues and give him a place among the distinguished people of his time.

His images are derived from domestic sights, nomadic life, and sylvan scenes, and are well chosen to give proper force and effect to the pictures he portrays.

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### POEM III.

The poet begins by complaining of the strange changes, which are brought on the ruined abodes of his lady-love, since they were deserted and came to be inhabited by wild beasts, and which have been so complete that the poet could hardly recognise them except after a long and thoughtful consideration. In a high strain of poetic reveries his fancy sees a party of ladies, his former acquaintances, march before his view, leaving him alone lamenting for their departure. He then praises Haram and Hārith, the two chiefs of the tribe of Muzainah, who, by their generous intercession and their magnanimously undertaking to pay the blood mulct, have brought about a perfect peace between the tribes of 'Abs and Zubyân, after it had been disturbed by the cowardly behaviour of Husain, son of Zamzam, who, to avenge the death of his brother, killed one of the tribe of Banî 'Abs in cold blood. The poem then concludes with a

and recalling to mind in vivid language the departure of his lady-love, of whom he gives a short description. Here the attention of the poet is, however, abruptly drawn by more serious affairs to travelling on a noble and fast-travelling she-camel, described at length and in minute details concerning her make, form and constitution. Then taking a short review of his past life, he tells us of his good position in the tribe, of his adventurous travels, and of his early habits of dissipation and drinking, which caused him to be forsaken by the tribe, whom he, however, little cares for, being as he is endeared to all by his kindness to the poor and his politeness to the rich. Moralising then on the unstability and frailty of human life, he remonstrates with his reproachers against their disapproval of his liberality and of his dissipated life; and with his cousin against betraying him in the time of his need, at whose disposal he is, however, ready to place his best services when required. Here in a strain of egotism, he speaks of the many virtues that more than redeem his weak points of character, his active and vigilant habits, his undaunted courage, his unflinching fortitude, his hospitable attention to strangers, and his readiness to serve his friends in time of need. As an instance, he tells us how, in order to entertain his guests, he once unscrupulously offended his old father by slaughtering one of his best camels. He then concludes the poem with a few moral lessons which he has learnt from his experience of the world.

Here we see an interesting picture of the wayward and unruly disposition of a reckless youth of tender age, who has never known the superior control, either of a parent or of a preceptor. He sets out on his worldly journey without the advantage of experience or support, but with a full confidence in his poetic powers, which stand him in good stead under all circumstances, win for him his desires and even gain him admittance to the presence of the chieftains and the kings of the time. He has a spirit too haughty to stoop to any formal-

ing combination of gallant devotion, and the assertion of a princely privilege to command submission to his will. He is a stranger to mortification and humiliation, even in love. With all his polite attention to his lady-love he would never tamely submit to coquetry, if strained too far, but would prepare himself to withdraw his attentions the moment they should be disregarded or treated with undue haughtiness. On the other hand, his amiable character in society and his civil manners win him the hearts of ladies, who wait on his will and sacrifice their own conveniences to his wishes. His beloved is a lady of high position and rank. Her bed is strewn with finely powdered musk, she keeps in bed luxuriously till late in the morning, and is never known to do any menial domestic drudgery. His beast of riding is a princely and a stately horse of the noblest breed. He is deeply interested in natural views, fine landscapes, sylvan sports and knightly adventures. He has many noble virtues, among which faithfulness in love and ready attention to the needy in spite of the risk of its impoverishing his means, stand out prominently.

Imra-ul-Qis is best known for his clever and ingenious images, insomuch so that he has won the surname of *خالق المعاني* "the Creator of Images." He deserves the honour amply and justly, since it is he who shewed the proper way to use the power of imagination. His similes and images are his own, and are always, as a rule, quite apt and suitable. They are generally selected from objects of daily sight, so highly coloured by his imagination as to surprise by their bright novel appearance.

His attention to ladies, and his poetical pursuits, which were regarded by his royal father as inferior to his rank, exposed him to the paternal wrath and to banishment.

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#### POEM II.

The opening lines represent the poet as standing at the old ruined abodes of his friends, ruminating on the old associations,

second with martial valour and extreme individual independence; while the sixth breathes a spirit of warlike courage, soldierly faithful service and knightly devotion to the lady of his love.

The third poem is eulogistic, describing the virtues and patriotic services of the chieftain of a tribe. It is, moreover, an ethical poem, heading the category of all poems of that type.

The fourth, the fifth and the seventh poems are patriotic and breathe throughout a spirited feeling of national independence and superiority. The latter two are, moreover, antagonistic and give a vivid picture of two rival champion chiefs, each striving to set off the glories of his own clan against those of the rival tribe.

Notwithstanding these points of difference, all the seven poems in common with all Arabic poems of the class, are distinguished with many prominent and similar features, viz., a deep devotion in love, martial gallantry, national independence, vigorous defence of individual rights, steady promotion of public weal, rigid observance and free exercise of national virtues.

### *Analysis of the Seven Poems with Critical Remarks.*

#### POEM I.

The poet placing the scene at the ruined abode of his old friends and mistress, and giving a short description of his woeful plight on his separation from their friends, and of the high emotions, roused at the sight of the ruined abode, takes us through a series of gallant love adventures, followed by a lively description of his noble horse, a brisk sylvan chase, a great storm and a rainy night, wherewith the poem concludes.

Here the reader can hardly fail to notice the elevated sentiments, the sublime ideas and the majestic language of a high-spirited prince, tamed down by love and gallantry, but not to the low level of an ordinary lover. His courting is an interest-

triumphing over the evergreen laurels, so nobly won by the superior elegance, eloquence and purity of their language, their admirable images and their vivid descriptions. They were universally admired by the public, who in order to testify their appreciation of their real beauties and the recognition of the obligation, which the Arabic language in no little measure owed to them, unanimously agreed to immortalize their fame by conferring on them the highest honour they could bestow—that of hanging them inside the Ka’ba, the most sacred shrine of their worship, as a memorial to posterity, after they were inscribed in letters of gold on pieces of a fine white cloth of Egypt, whence they are also called ‘the Golden,’ الذهبيات.

AN OUTLINE OF THE CHARACTERISTIC  
FEATURES OF THE POEMS, WITH AN  
EXPOSITION OF THE POINTS OF  
SIMILARITY AND DIFFERENCE.

The poems all agree in one important respect. They are all introduced with touching reminiscences of old associations, old times, the early days of the poets, and the happy days they spent of old in the pleasant society of the objects of their love. The fifth poem, however, differs a little, and is introduced by the poet asking his lady-love to give him a cup of good wine, and by his giving a pithy and elegant description of her beauties. The second poem slightly touches on the latter subject, while the sixth poem enters into many more details.

All the poems, except the third and the fifth, contain a description of riding beasts,—that of the first being a high bred horse and those of the rest fast-riding and noble she-camels. In the second poem we find a graphic and detailed description of the bodily structure of a noble she-camel and in the rest a vivid picture of her way of travelling.

The first, the second and the sixth poems are egotistic : the first deeply coloured with a kingly spirit and royal virtues; the

flowing diction of that natural poetry, the pathos and the effect of which, however, they strove to grasp with various but dubious success. They lay claim to no little credit, indeed, for the many improvements they made on the ancient style, diction, ideas and expressions, for the standards they fixed to regulate the imaginative work of poetry, for the canons of criticism they laid down, for the laws of language they enunciated, and for the many beautiful figures they invented. It was, however, mannerism, all in all, a noble imitation, but without the true spirit of real nature.

The progress of the Arabic literature may best be illustrated by comparing it to a gradual and grand ascent up a lofty mountain, richly clad in every variety of beautiful verdure, pleasant vegetation, particoloured and fragrant flowers, verdant meadows, varicd trees—all of wild growth; and rife with cooling avenues, refreshing harbours and stately alcoves, resounding with diverse songs of wild birds, whose varieties of notes, colours and hues are objects of deep admiration and devotion to the votaries of nature. The summit was gained only at the appearance of the Korân, which occupied the proud position of a solitary eminence, beyond the reach of all aspirers, who fell short of it. A step further, and the declivity gradually led to a spacious plateau, abounding in fine valleys, laid out with beautiful gardens, charming flower-beds, gliding rills, well trimmed alleys, levelled turfs, and picturesque parks, all combined in beautiful harmony and resounding with the harmonious melodies of trained birds, while art spared nothing to make all as perfect as lay in her power.

It was thus at the time when Arabic literature stood at its highest position, that the celebrated Seven Poems, well known as the **Seven Suspended Poems**, made their appearance. They stood at the top of the eminence of Arabic literature, exulting with deserved pride at that enviable position and

mental production, to be appreciated as a high accomplishment, and to be regarded as a qualification for exaltation of rank and esteem in society. Poets came forward to emulate and vie with one another to carry off the palm. This led to the establishment of a department of literary exhibition in the national fair of 'Okâz, which was held annually in Zû-l-Qa'dah, one of the four sacred months, in which war was forbidden to be waged. To it flocked merchants from Hijâz, Nejd and other parts of Arabia. 'Okâz was the 'Olympia of Arabia,' where poets resorted and placed their poetic talents before the public for their judgment and award, which were always regarded as decisive and final.

The Arabic literature attained the zenith just at the time, when the faith of Islâm made its appearance in Arabia, and the Korân marked the highest point, to which the Arabic language and literature were destined to rise, after which, as the Arabs by the spread and the conquest of Islâm came in contact with foreigners, they had reason to grow jealous of their noble language; and being afraid lest its purity might suffer from its contact with other languages, they were obliged to state the principles of grammar, to explain the laws of syntax, to discover the measures of prosody, to formulate the figures of rhetoric and composition, to define the criteria of lexicography, to determine the standards of phraseology, and to fix the canons of criticism, all founded on the basis of the universal principles that underlie the pure language of the pre-Islamic time. The simplicity of nature, however, was rapidly waning and giving its place to artificial ornamentation, unnatural embellishment, and scholastic mannerism. Poets, orators and writers then vied in indulging in poetic reveries, in giving a full play to their imagination, in forming new sentiments, in inventing new metaphors and rare similes, in discovering the beauties of the pre-Islamic poetry, and in imitating by every artificial means in their power the

merely a real expression of their real feelings and a true reflection of their mental workings. False fame, vainglory, flattery, and empty praise were motives not known to those early Arabs, who led a simple and innocent life in the lap of nature, invested with all its concomitant virtues,—bravery, courage, gallantry, truthfulness, innocent and sincere love, fidelity, generosity, liberality, charity, hospitality, and a hatred of cruelty and oppression. With the Arabs of those times poetry was a gift of nature, commonly bestowed on all alike, whether old or young, man or woman, rich or poor, high or low, noble or mean, townsman or peasant, who used it as a tangible expression of their emotions, a ready vehicle of what they thought and felt and a lasting record of their views, made more impressive and more perspicuous by illustrative similes, apt images, and suitable metaphors, such as were readily supplied by natural objects and views of daily sight.

Thus we see the common topics of their poetry to be domestic life, wars, heroic deeds, martial triumphs, travels, camels, horses, weapons, chase, love, reminiscences of old associations, hospitality, glory and genealogy of the tribe, panegyrics of noble personages and chiefs, records of their patriotic and virtuous deeds done for the good of their tribes, acknowledgment of their obligations, elegies, embodying posthumous recollections and commemorations of the virtues of deserving merits in proportion to their deserts. Precepts of sociology, political views, philosophical doctrines, maxims and proverbs were not lacking; but they were mere results of a direct observation of the objects of nature and of a deep contemplation of humanity in its simplest aspect.

Nor were the Arabs unconscious of the high poetical genius wherewith they were endowed by nature, of the great success of their literature, and of the rising fame and triumph of their literary talents. Poetry soon came to be recognised as a noble

by God in store for a later generation. The history of its literature, properly speaking, dates only from as early as the beginning of the 6th century. Yet, within so short a period of time, extending indeed over not more than two centuries, the Arabs succeeded in carrying their literature to such an elevated pitch as earned them an immortal name among the most refined nations of the literary world.

Their progress was marvellously rapid in every department of literature—poetry, oratory, rhetoric, politics, history, moral and mental philosophy. The greater part of their early literature, however, consisted of poetry, which was the principal and almost the only record the ancient Arabs possessed, and it is said with perfect truth that ‘Poetry is the record of the Arabs’ (الشعر ديوان العرب). Poetry was the record of their usages, their customs, their habits, their ways of living, their wars, their virtues, their vices, their domestic affairs, their social advancement, their mercantile dealings, their creeds and beliefs, their sentiments, their moral progress, and in short all that would interest both a historian and a moralist.

The Arab minds were cast by nature in poetical moulds of the best type, and their speeches even were mostly poetical, or such as could readily be converted into rhythmical numbers. They had at that time no rules of grammar or versification to guide them; and yet their verses were scrupulously accurate and hardly ever went wrong. They had neither any fixed criterion of rhetoric, nor any canons of criticism; yet their idioms, expressions, images, similes and metaphors were as accurate, as clear, as lucid, and as perspicuous as any of the subsequently established schools of the Post-Islamic times. One of the distinctive features of the primitive literature of the Arabs was that it possessed the real and rare beauty of being a faithful representation of nature, inasmuch as their images were derived directly from nature, and their composition was

Their literary supremacy was, however, the result of a long working of the schools, established by Cicero, Virgil, and Livy, on the lines of the learning they had inherited from that defunct Grecian world which had long given way to the sway of the triumphant Roman arms. The Roman Poetry, Oratory and Rhetoric were merely offshoots engrafted on those of Homer, Demousthenees and Aristotle. Much credit is certainly due to the Romans for the great improvement they made on the teachings of their mother-school, which elevated them to a high pitch of literary fame, and placed them at the top of the category of the civilized and refined nations of the time. But their achievements, though very noble and excellent in themselves, were merely parasitic, and had little originality to boast of.

About this time we find a new nation rushing upon the scene, and steadily progressing with long strides to the front of the literary world, neither by means of any learning, borrowed from other nations, nor by any set examples to guide them, but solely by dint of the growth of their own natural faculties. This was the Arabian nation, which, living obscurely in a solitary peninsula, was cut off from the chief seats of learning and debarred by its own seclusion from all the advantages of a close contact with the civilized nations of the day, who regarded it merely as a degraded and barbarous nation. Notwithstanding its starting with such local and social disadvantages, this nation, which was destined by God to rise to a great importance later on, and to succeed the Romans in presiding over the destinies of a great part of the world, bravely stemming the tide of adverse circumstances, deserves all praise for the high state of culture, civilization and advancement which its people attained by means of self-development of those superior literary faculties with which it had pleased God to endow them.

Although the Arabic language was as old as any of the noble languages of the world, yet its literary fame was kept

## INTRODUCTION

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AMONGST the ancient nations, as History shows, there are few who have so large a treasure of sublime poetry and so abundant a stock of useful literature to boast of, as the old nation of Arabia. The Arabs have always been remarkable for the great pride they have taken in the excellence of their language, the perfection of their literature, the sublimity of their poetry, the purity of their race, and the integrity of their moral character. Pure justice, free from bias or prejudice, fully admits that they have reason to feel this pride, and accords them a very high place among the civilized and literary nations of the ancient world. These facts are well borne out by evidence derived from the history of the progress of literature, especially during the 4th, 5th and 6th centuries of the Christian era.

During the period alluded to, the literary genius was almost entirely monopolised by the Aryans, represented then by the Indians and the Persians in the East, and by the Romans in the West. The Indian literature was, however, confined only to a limited number of Shastris and Brahmins, and was inaccessible to the other castes, or the numerically much stronger public. The Persians had long cultivated and enriched their literature with a good deal of learning, borrowed from the Greeks and the Indians. Among the Semitics, the Syrians possessed a Hebrew literature of a superior character, which was not, however, cultivated to a very vast extent, and was confined only to a few Rabbis. These *litterateurs*, moreover, had risen to their greatest height and were now only hanging on the verge of decline, and were more or less giving way to the Romans, who, at the time we speak of, held their own against all the nations of the world, both in the political as well as in the literary realm.



## PREFACE.

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THE accompanying translation is intended to be nothing more than an aid to the student, and for this reason it has been made as literal as possible. Notes and explanations have been added in all cases where the sense is obscure, and it is hoped that by their aid beginners even will experience little or no difficulty in reading the original.

All different readings, and different interpretations which have good authority and have come to hand, have been included in the notes. Lines which have been found in some copies and not in others are marked with asterisks for the sake of distinction.

My best thanks are due to Shaik Faizullahbhâi, Esq., B.A., of Bombay, a really first-class Arabic scholar, for the trouble he took in revising the proof sheets. During revision he considerably enlarged the notes, &c., so as to bring the work within the grasp of all.

F. E. J.

*Ku kee, 29th January 1893.*



السبع المعلقات

# THE SEVEN POEMS

SUSPENDED IN

THE TEMPLE AT MECCA

*TRANSLATED FROM THE ARABIC*

BY

CAPT. F. E. JOHNSON, R.A.

WITH AN INTRODUCTION

BY

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